



The Antiquary.



MAY, 1897.

Notes of the Month.

THE most important item of news for us to chronicle this month, is that vigorous steps are being taken to remove the reproach under which the county of Nottingham has hitherto rested, of being without any local archaeological society. Lord Hawkesbury (Cockglode, Ollerton, Notts) and Mr. W. P. W. Phillimore (124, Chancery Lane, London), as provisional hon. secretaries, have issued a proposal for the formation of an antiquarian society for Nottingham and Nottinghamshire, which it is suggested may be appropriately styled, in honour of the county historian, "The Thoroton Society." In their prospectus they observe as follows: "Nottinghamshire is almost alone amongst the counties of England in the want of an independent society to investigate and record the history and antiquities of the district, though it was one of the earliest to possess its own county history, in the folio volume, *The Antiquities of Nottinghamshire*, which was issued by Robert Thoroton, M.D., in 1677, now a very scarce work, which is still justly deemed the standard book upon the territorial history and genealogy of the county. Nottinghamshire is full of historic interest—the Roman occupation, of which we are reminded by the Fosse way running through the county; the Danish occupation; the castle of William Peveril; the events of the great Rebellion, which began on Standard Hill, and concluded with the surrender of King Charles at Southwell; Sherwood Forest, with its legends of Robin Hood; the 'Dukeries,' with the great houses at Clumber, Thoresby, Welbeck; the great monastic establishments at Lenton, Newstead,

VOL. XXXIII.

Rufford, Worksop, Thurgarton; the minster at Southwell; the parish churches and ancient houses, and the great industries of the county town, will all afford work for an antiquarian society for many years to come. The present time, when so much attention is given to local history, antiquities, and genealogy, seems opportune for the formation of such an institution as the Thoroton Society. The objects of the society will be: (1) To promote generally the study of the history and antiquities of the shire; (2) to print ancient records relative to the county, and an annual illustrated volume of *Transactions*, containing accounts of the society's meetings and papers read, relating to the antiquities of the county; (3) local meetings, and excursions to places of interest within the county. The annual subscription to the society will be 10s. 6d., payable on January 1. After the first 200 members have been elected, an entrance-fee of 10s. 6d. will be charged to new members." We have much pleasure in recording the start which has been made, and trust that the proposed society will receive the full support which it deserves, and that it will have a long and prosperous career. We understand that an inaugural meeting for constituting the society, at which the president and other officers of the society will be appointed, will be held in Nottingham as soon as possible after 100 names have been received.



The Council of the Cumberland and Westmorland Antiquarian and Archaeological Society have decided upon an important step—namely, the publication in a distinctive binding, and as a distinct series, to be called their Chartulary Series, of the monastic charters relating to the diocese, viz., Wetheral, Holm Cultram, Lanercost, St. Bees, etc. This has been decided upon in consequence of an offer by Archdeacon Prescott to edit the Chartulary of Wetheral as a beginning of the series. In fact, the work is already done, and the chartulary printed at the University Press, Cambridge, elaborately and accurately annotated, so that its issue cannot be long delayed. Those who know the thoroughness the Archdeacon puts into his work, will expect to find that he has thrown a perfect flood of light upon the origins of Cumberland and Westmorland history, and those who have

S

seen advance sheets are loud in approval of the work, whose appearance Northern antiquaries will eagerly look for.

✱ ✱ ✱

Allusion has before been made in these notes to the proposal of the Newcastle Society of Antiquaries to hold an exhibition of plate bearing the Newcastle hall-mark. The idea is an excellent one, and we are glad to learn that arrangements are so far completed that the date of the exhibition is now definitely fixed for the 19th, 20th, and 21st of the present month. The main object the committee has had in view is to secure for exhibition pieces of plate made by every member of the Newcastle Guild of Goldsmiths from the earliest possible date up to the present century. Thus the progress of the craft in the North of England during the seventeenth and eighteenth centuries should receive important practical illustration. The exhibition will be held in the society's museum at the Black Gate, Newcastle-on-Tyne, and we hope that any of our readers who may be able to help by the loan of old Newcastle plate will respond to the society's appeal, and do so. There is a large amount of Newcastle silver, both ecclesiastical and secular, extant in the North of England.

✱ ✱ ✱

A winter never passes without the loss of one or more ancient churches from fire. The causes of these fires are nearly always defective heating-flues, or gas-lights used in dangerous positions. The matter is a very serious one, which might be well inquired into by the Insurance Companies and the Convocations of the two Provinces. In the February number we had to record the complete destruction of Bolsover Church, Derbyshire; this month we have to mention the partial destruction of Swinton Church, Yorkshire. At Bolsover it was a gas-jet which set the church on fire; at Swinton a defective heating apparatus, and within an hour, we are told, (we quote the report in the *Guardian*), "damage to the extent of about £3,000 was done. The organ was totally destroyed in a few minutes, the cost of this being about £300. The high-backed, old-fashioned wooden pews rapidly became ablaze, as did also the wooden gallery. Owing to the exceptional quantity of old, dry timber in the

building the fire extended with great rapidity, and the heat soon consumed the ceiling, which was largely composed of oak. The beams fell one by one with a great crash, rendering the work of the members of the brigades (Swinton, Mexborough, and Rotherham) hazardous, and several of them had narrow escapes. The whole of the roof fell in by degrees. During the fire, the Rev. J. G. Patrick (curate) entered the vestry, and succeeded in carrying away all the parish documents, which he placed in the Vicarage. The Vicar (the Rev. W. J. Peacey) was away from home at the time. The cause of the conflagration is attributed to defective heating apparatus. The church was insured in the Ecclesiastical Fire Office for £2,000, and the insurance is said to have been only completed in February. The parishioners had under consideration the extensive renovation of the church, and a meeting had been convened for Thursday night to consider plans prepared by Mr. Hubbard, of Rotherham, the total cost to be about £2,000, towards which £700 had been subscribed. Earl Fitzwilliam is the patron of the living, and his lordship had given £100 towards the renovation."

✱ ✱ ✱

There are signs of a considerable waking up in the study of old Scottish poetry during the last twelvemonth. Presumably the work of the Scottish Text Society is only now beginning to act directly upon critical opinion regarding questions of early literary history. The ups and downs of poetical renown are sufficiently curious. King James I. held so long a secure place as the indubitable author of the *Kingis Quair* that presumably the element of surprise at anybody disputing it has entered into the causes which leave Mr. J. T. T. Brown's attack upon the tradition as yet without serious answer. John Barbour also has had his part in the see-saw of debate. The *Legends of the Saints* was originally published as his work by Professor Horstman in 1881. After a time there came criticism, and, about ten years after the first publication, the Scottish Text Society may be said to have officially dethroned Barbour. However, he proves to have been only scotched, not killed, for the spring of the present year has seen the claim revived. The objection

to Barbour as author of these somewhat prolix translations of saints' lives was that the poet who wrote them used rhymes too bad for Barbour to have passed. The reply is that not only did Barbour use some very bad rhymes, but that one in particular (the clinking of gerundial *ing* with *in*) was practically Barbour's own peculiar peccadillo not found habitually in any other poet's verse. And then it is pointed out that this special vice of rhyme, occurring eleven times in *The Bruce*, is found four-and-twenty times in the *Legends*, which contains 33,000 lines as against 13,000 in *The Bruce*. Besides, verses actually identical, and concerning Galloway, are pointed out in both poems. Meanwhile, the new argument remains without gainsayer.



As if to furnish compensation for his negations regarding one Scottish poet, Mr. Brown is presenting us with a new one, whom he is the first to discover. Briefly, the case is this (it is set forth fully in the pages of our Northern contemporary, the *Scottish Antiquary* for April): There is a moral poetical treatise published by the Early English Text Society, and titled, from words in the poem itself, *Ratis Raving*. It is of Northern type in dialect, and has been supposed to belong to the middle of the fifteenth century. There are also in several manuscripts—the Camb. Univ. Kk. I. 5, Ashmole 61, and Thornton MS.—certain other poems which, like *Ratis Raving*, are as yet unclaimed for any author. Now, the MS. Ashmole 61 has several of these pieces, at the conclusion of each of which are the words "Quod Rate." As a whole, the pieces thus ascribed to the hitherto unknown 'Rate' are, although diversified in character, dominated by a moral or religious motive throughout. Some of them are Arthurian romances, suffused with mediæval Christian sentiment, as in the case of 'Sir Ysombbras,' and in one instance turning upon the usage of the confessional. All this lends a *prima facie* harmony to Mr. Brown's contention that the unidentified Rate can have been none other than David Rate, Dominican Vicar for Scotland, and confessor of King James I. Many who do not thank Mr. Brown for denying James his own laurel may thank him for finding this one to bestow

upon his confessor, whose verse (if, indeed, it be his) is assuredly of a robust and individual type, full of sententious precepts of worldly wisdom, and interpenetrated by many genuine touches of poetic inspiration.



Considerable discussion has been aroused by the announcement that a manuscript generally known as the "Log of the *Mayflower*" has been handed over by the Consistory Court of the diocese of London to the Government of the United States. It seems that on Lady Day the Court in question considered a petition presented by Mr. T. F. Bayard, as American Ambassador, praying that a certain manuscript book, entitled the "*Mayflower Log*," belonging to the library of Fulham Palace, should be delivered to the President and Senate of the United States, as one of the earliest records of their national history. Mr. Arnold Statham appeared in support of the petition, with which the Bishop of London had signified his concurrence. The log having been produced in Court, and handed to the Chancellor of London (Dr. Tristram), Mr. H. W. Lee gave formal evidence as to the identity of the volume. The Chancellor, at the close of a long judgment, said the Court would make a decree for the transmission of this manuscript-book to the President and Senate of the United States of America subject to certain terms and conditions which were to be settled in chambers. The Chancellor subsequently assented to Mr. Statham's request that a copy of his judgment, which was of great importance and interest to the citizens of the United States, might be sent over to America. The following week Mr. Carter, Chargé d'Affaires at the United States Embassy, attended at the Consistory Court, before Dr. Tristram, to give the necessary undertaking concerning the log-book. The book is, we understand, to be taken to the United States by Mr. Bayard, the outgoing Ambassador, and is to be safely housed in the Washington State Library. We confess that, while we are not insensible to the danger of creating an awkward precedent, we are none the less of opinion that the handing over of the volume to the American Government was a graceful and very proper act. Still, it would have been better if the matter could have been more publicly discussed, and not left to

the sole decision of a comparatively obscure ecclesiastical judge.

✱ ✱ ✱

Two clergymen whose names have been familiar to antiquaries for many years have lately passed away. We refer to the Rev. W. A. Scott-Robertson, who for a considerable period was secretary of the Kent Archaeological Society, and editor of *Archæologia Cantiana*; and the Rev. Dr. Sparrow Simpson, F.S.A., Subdean of St. Paul's Cathedral. To both of them the *Antiquary* has been beholden in the past for valued sympathy and help. It is something of a reflection on those to whom is committed the public disposal of ecclesiastical patronage that Dr. Simpson should have been allowed to remain a member of the *bas chœur* of St. Paul's to the time of his death. What St. Paul's owes to him it would be difficult to appreciate at its proper value. As one of the ecclesiastical newspapers very truly says of him: "Dr. Simpson was one of that delightful class of the English clergy which the stress and public activity of modern life have so greatly diminished. Not seeking the suffrages of the multitude, they follow the *fallentis semita vitæ*, finding their highest reward in the strict performance of their duty and the pursuit of learning. Dr. Simpson from his earliest days exhibited that rare combination of talents which makes the ideal librarian. He possessed in a high degree bibliographical knowledge, the antiquarian instinct, and a fine taste. In 1871 the Archbishop of Canterbury made him one of his hon. librarians, and for thirty-six years he held the post of librarian of St. Paul's Cathedral, in which capacity, it is no exaggeration to say, he brought order out of simple chaos. His *Registrum Statutorum et Consuetudinum*, and *Documents illustrating the History of St. Paul's Cathedral*, are monuments of his industry, while his delightful volumes, *Chapters in the History of Old St. Paul's* and *Gleanings in the History of Old St. Paul's* and *Gleanings* in the same, are masterpieces of the art of making dry bones to live. The reader of the two latter books is moved to the same love which the author breathes in every line for the great Church in which he held and adorned so many offices."

✱ ✱ ✱

The annual meeting of the Norfolk and Norwich Archæological Society affords a good

model for such meetings. When nothing but a report and balance-sheet are read, and the officers re-elected very much as a matter of form, there is little inducement for members of a society to muster their forces, and the opportunity for arousing a good deal of healthy enthusiasm, which should be the object of all meetings, is lost. At Norwich things were managed differently, and most successfully. The members were summoned not merely to transact the yearly business of the society, but also to listen to an admirable paper by Mr. W. H. St. John Hope on the painted *Tabula* preserved in the cathedral church at Norwich. Besides this, an instructive discussion was raised regarding armour in churches, which will, we hope, lead to greater attention being paid to this matter than has been the case in the past. If other societies would follow the example set at Norwich, we think they would not regret the result.

✱ ✱ ✱

We are very glad to see that Mr. Hope is clear and definite in his plea for the painting at Norwich—that it is (or we should say that they are, for there are really three of them) English, and not foreign. There has been a too common belief of any fine piece of work in this country, that it must be foreign, and not English. Why this depreciation of their own national arts should be so general with Englishmen it is difficult to say. One would rather have expected that the error would have lain in the opposite direction of indiscriminately claiming everything as English. Mr. Hope is supported in his opinion by such competent judges as Mr. A. Higgins and Sir Charles Robinson, while Dr. Jessopp pointed out at Norwich the English characteristics of the figures in the paintings, and, although old superstitions die hard, we have no doubt that the opinion expressed by Mr. Hope at Norwich will eventually receive general assent. The magnificent exhibition of English mediæval paintings held at Burlington House last year should open people's eyes in this matter.

✱ ✱ ✱

The new number of the *Cumberland and Westmorland Antiquarian and Archæological Society's Transactions* will be issued before this note appears in print. It contains two

papers on church bells by the late Rev. Henry Whitehead, who did so much for campanology in the diocese of Carlisle. They are in the main printed from newspaper slips, which Mr. Whitehead had corrected for publication in the *Transactions*. The first paper completes his account of the church bells of Leath Ward; the second deals with some single bells which interested him. Mr. George Watson deals with Aske's Rebellion, and Mr. H. S. Cowper, F.S.A., with Hawkehead Folk-Lore. Considerable space is taken up with papers on the Roman Wall, and the excavations carried on in 1896 by the society and some Oxford experts. They have been unsuccessful in finding the turf wall at any other place, except where it was found in 1895; nor can any places be suggested for excavation that would be likely to reveal it. Some evidence has been found tending to show that the forts, vallum, and wall may be coeval. Attention will be given to this point during the approaching summer. There are other papers in the *Transactions*, one of which is an account by the president of the ancient village at Hugill in Westmorland.

The details of the society's meetings for this year have not yet been worked out; but Penrith will probably be the centre for one of the meetings to work the district to the north-east of Penrith on the east side of the river Eden, Edenhall and Langanby (Langwathby) Churches, Long Meg, the tumulus at Old Parks, Kirkoswald Castle and Church, and Kirkland, Crosby, Melmerby, Croglin, and Cumrew Churches. Shap or Shap Wells would be the centre for the other meeting, working towards Appleby one day—Shap Church, Gaythorn Hall, Asby Grange, earth-works at Crosby Ravensworth and Asby, King Charles's Stone on the Lyvennet; on the other to go Kendal way, visiting the sites of various incidents during the retreat of the Highlanders in 1745, which the Duke of Atholl and Chancellor Ferguson identified in the summer of 1896.

The Corporation of Carlisle have just pulled down a group of old buildings in the Market Place, known by the various names of Glover's, Baxter's, or Middle Row. Their demolition yielded nothing of interest, except two or

three huge shop locks, whose cavern-like keyholes are protected by iron escutcheons, which are themselves padlocked down over the keyholes. These have been added to a collection of locks of all dates, from Roman down to the latest American, which fill a case in Tullie House. The roof slabs of stone, where a house had not been re-roofed in modern times, were pinned down in their seats by mutton bones. Now that this block of buildings has disappeared, Redness Hall, or the Guildhall, in the Market Place, is the only building in Carlisle now held by the curious copyhold tenure peculiar to Carlisle, and known as cullery tenure. An early royal charter gave to the citizens of Carlisle the *vacuas placeas* within the city; these places the citizens let at small rents to tenants, who acquired by some means fixity of tenure, while their tenement passed by surrender and admittance before the Mayor.

A lecture was recently delivered at the Royal Institution by Sir William Turner on "Early Man in Scotland." The lecturer said that in the South of England, and in the cave deposits of the middle and North of England, the remains of palæolithic man and mammals had been found; but in Scotland no evidence of the presence of palæolithic man had yet been obtained. This was probably due to the widespread second ice-sheet, which had to a large extent destroyed the interglacial strata in which the remains of palæolithic man had been found in Southern Britain and the adjoining parts of the Continent, and also to the absence of great caverns like those existing in Yorkshire and Derbyshire, in which remains of palæolithic man had been discovered. The first undoubted evidence of the presence of man in Scotland was at the period of submergence of the land when the 50-foot beach was formed. In the silt of this ancient beach canoes had been found, together with horn implements—obviously made by neolithic man—lying alongside of the skeletons of great whales. The contents of caves recently examined at Oban, and of the chambered cairns in Caithness so thoroughly investigated by Dr. Joseph Anderson, together with the stone implements found loose in the soil in many parts of Scotland, were cited as additional illustrations of

the neolithic period. The characteristics of the Bronze Age were then described, and examples shown of the two modes of interment, by cremation and inhumation. The physical characters of the neolithic people and the men of the Bronze Age, as far as determined by the study of the skeletons, were discussed, and the lecture concluded with some observations on the possibility that palæolithic man continued to exist into the neolithic age, and had not, as was sometimes assumed, been absolutely severed from it.

A discovery of human remains was recently made at the residence of Mr. C. J. Whitehead at Lower Wick, Worcester. Workmen were engaged in levelling a lawn, and found near the surface a number of bones, which were unfortunately a good deal disturbed before the importance of the discovery was realized. The bones—which represented parts of something like ten skeletons—were lying from north to south, and only about two feet from the surface, and had evidently been hurriedly buried in a trench. Dr. Swete, of Worcester, saw the bones a day or two after the discovery, and found them very much powdered. Amongst them were six skulls, in some of which the teeth were preserved, and a number of leg-bones. From what he saw, Dr. Swete thinks the bones are those of young men, not more than thirty years old, and, judging from the obviously hurried burial and the other circumstances, he suggests as most likely that the bones are those of men killed in the Civil Wars of the seventeenth century, probably on the day of that memorable combat at old Powick Bridge. He failed to find any bullet-hole or sabre-cut in the bones, and there were no buttons, coins, pipes, or anything which would serve to show who the persons were who were so hastily deposited in a trench on what was then common land. Some doubt is thrown on the theory that the persons were soldiers by the fact that Dr. Swete discovered some thigh-bones which appeared to be the bones of a female; but they might, he thinks, be the bones of a boy. The place where the bones were found is near the present road to Powick, and the place is not far from where old St. Cuthbert's Church was. One possibility is that the bones are those of persons

who died of the plague; but it was general to bury the victims of plague in a square pit, and not in a shallow trench. The theory that the bones are those of soldiers killed in the Civil War seems the more probable.

An interesting discovery was recently made at the Grey Friars Monastery, Cardiff, the ruins of which are being excavated on behalf of Lord Bute, and under the direction of Mr. C. B. Fowler, architect. At the north-west corner of the church of the monastery, outside, but close to the north wall, there was found about four feet beneath the surface some 200 pieces of original fourteenth-century glass, which no doubt formed one of the windows of the church, and were hidden or thrown in a heap at this spot when the church was demolished. All the pieces have been carefully taken out. The designs illustrated comprise the foliage of the oak, ivy, sycamore, and acanthus, with pretty borders of other leaves, and birds—the dove and the eagle. This find is much more interesting, and the pieces in a better state of preservation, than was the case with the glass unearthed at the Black Friars; for the latter appeared to have been subjected to the action of fire, and easily crumbled.

We take the opportunity of stating here that a new magazine devoted to genealogy and kindred subjects is about to be published by Mr. Elliot Stock under the title *The Genealogical Magazine: a Journal of Family History, Heraldry, and Pedigrees*. The first number will be issued for the present month of May, and will contain, among other articles, one on the "Red Book of the Exchequer," by J. H. Round; a "New Pedigree of Shakespeare," carried further back than any hitherto published; and a paper on the "*Mayflower* Log," with a facsimile of its register. Our new contemporary is, we understand, to be of imperial octavo size, and each number will consist of sixty-four pages of letterpress. It will be carefully illustrated, and clearly printed on good sound paper. Arrangements have been made for the serial production in the pages of the magazine of several valuable heraldic works. A series of important historical pedigrees will appear at intervals. Some curious extracts from parish registers

will be given, and monumental inscriptions illustrative of family history will be described and explained. A department is to be open to the collecting of important genealogical facts met with in biographical works. Space is also to be devoted to inquiries and correspondence, and the criticism of, and additions to, published pedigrees. A useful item of this section will be the special efforts which will be made for the identification of arms and crests upon old silver, plate, and china. The magazine will also contain a "Gazette of the Month," in the form of a detailed chronicle of all matters relating to ceremonials and observances, and the devolution and creation of titles and honours.



An Aberdeenshire Mound-Dwelling.

By DAVID MACRITCHIE, F.S.A. SCOT.

IN the month of September, 1894, an interesting variety of the underground dwelling once so numerous in Scotland was discovered in the district of Cromar, Aberdeenshire. Five other souterrains are still extant within the same district, and several others are known to have once existed there, although they have long since been demolished. And the territory adjoining Cromar on the north, which is watered by the river Don, formerly contained a great number of those subterranean "earth-houses," of which several good specimens yet survive, notably at Kildrummy, Glenkindie, Buchaam, and Castle Newe.

But the earth-house last discovered in Cromar differs in more than one way, although not to any important extent, from the majority of those found in that neighbourhood. These have been generally, if not invariably, so completely below the level of the ground that not the slightest rise or undulation attracted the eye of the passer-by, so that their existence has only been discovered by an accident, such as a ploughshare or a pickaxe striking upon the massive flagstones that formed the roof of the underground house, or a horse thrusting its leg through an interstice, half revealed by

continuous rains. In this Cromar instance, however, the entrance-passage sloped down into the ground from the surface of a small hillock which rose above the surrounding level some 5 feet, and thus presented an object that might at least possibly awaken conjecture in the mind of an archaeologist. An excellent description of the appearance of this mound and its interior was contributed by its discoverer and explorer, Mr. George Gauld, to *Scottish Notes and Queries* of March, 1896; and, at the risk of repeating what may be already well known, I venture to extract the following passages from that account:*

A discovery recently made on the farm of Milton of Whitehouse, in the Braes of Cromar district—lying between the rivers Dee and Don—will have no small interest for antiquaries. On one of the fields of the farm stood two small knolls. They were about 35 yards apart. . . . It was resolved to remove the smaller of these knolls, which had a circumference of 50 yards. This knoll had a ridge in the centre, about 5 feet in height, the ridge sloping down on all sides to an average of 2 feet above the level of the surrounding ground. . . . After a considerable portion of gravel had been removed from the south and west sides, it was discovered that the knoll contained, near the centre, a stone building of some sort, and this building, on being carefully cleared out, proved to be an Eirde [Earth] or Pict's House in an excellent state of preservation, but differing in some respects from most of the similar structures already discovered in Cromar. . . . The entrance to the house is from the north-east, the walls bending round from south to north, so as to form an angle of about 45 degrees. The length of the house inside is 37 feet 6 inches. . . . The floor (commencing at the surface of the knoll, just behind the ridge, or highest part) slopes rapidly downwards to a depth, at the inner end of the passage, of nearly 4 feet below the surface of the surrounding field. The walls are built of a mixture of the undressed granite and ordinary hornblende schist of the neighbourhood. . . . In the north or inner wall, at the commencement of the bend, is built an upright granite jamb, about 3 feet in height. . . . The fire was evidently placed opposite the jamb, that being shown by the large quantity of ashes and cinders found in that part of the passage. . . . Large quantities of ashes had previously been turned up at different times by the plough in a hollow in the field near to the house, where, doubtless, the original inhabitants had been in the habit of emptying the ashes from the Eirde house.

At the inner end of the passage about 9 feet of the floor is paved. At the extreme end are placed some flat stones, as if meant to form a seat. In the passage at the entrance stands a flat hornblende slab [marked H in ground-plan], 2 feet 4 inches in height, bearing

* I have to thank the editor of *Scottish Notes and Queries*, as well as Mr. George Gauld, for permission to utilize his article and relative ground-plan.



SECTION OF MOUND-DWELLING.

am assured by Mr. Michie—an experienced geologist—that this is due to their geological composition, aided to some extent by the protection of the soil which formerly covered them. Another notable feature is the comparatively small size of the stones employed.

It is somewhat to be regretted that the mound has been almost quite cleared away, as by this means one finds it more difficult

for the Kodak (with which instrument I was armed), I succeeded in taking a number of photographs of this place, three of which are here reproduced :

No. 1. View I, F, to G.*

„ 2. F towards B.

„ 3. View of side of passage opposite D.

From these views, taken in connection with the ground-plan, a fairly good idea may

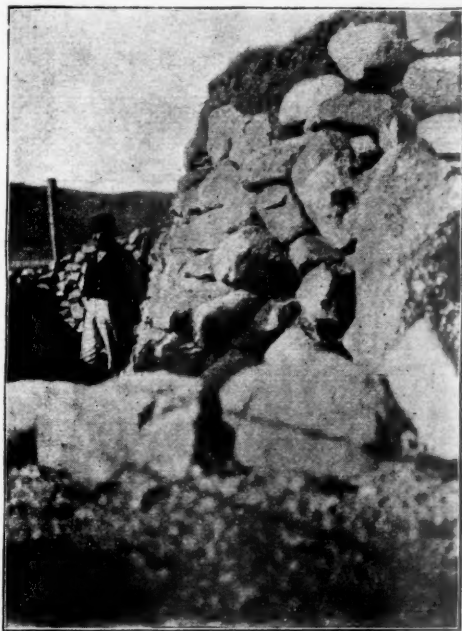


FIG. 1.—MOUND-DWELLING. VIEW I, F, TO G.

to realize the original situation and appearance of the underground dwelling, of which a sectional view, on the line A, B, D, would be something like this.

Although the light on an October afternoon in Aberdeenshire is not quite strong enough

be formed of the present appearance of this Cromar souterrain, with regard to which I would only add a few remarks.

Except that the bend of 45 degrees is unusually acute, the ground-plan closely er-

* The letters are those on the ground-plan.

T

sembles that of very many other souterrains in Scotland. The reason of this curve may have been to prevent the cold wind blowing

the entrance. The slope downwards from the entrance is of course also a usual feature, being, indeed, necessary in most underground



FIG. 2.—MOUND-DWELLING. VIEW F TOWARDS B.



FIG. 3.—MOUND-DWELLING. VIEW OF SIDE OF PASSAGE OPPOSITE D.

straight into the interior; or otherwise, as has been suggested by Mr. Romilly Allen, to protect the dwellers from missiles shot in at

dwellings. Nor is the wooden roof an exceptional thing. True, all the existing roofs of such structures, known to the present

writer, are of stone. But this is because roofs made of timber, being perishable, have long ago utterly decayed. History and tradition agree with modern deductions, however, in assuring us that at least a considerable number of those underground dwellings had wooden roofs. But there are two characteristics of the Cromar house that seem specially noteworthy. One is that, unlike the generality of souterrains showing a similar ground-plan, its entrance begins in the surface of a hillock, and not in level ground. The reason of this may have been that the inhabitant of the hillock could thus command a wide view of the ground stretching away from the entrance to his dwelling, and so detect the approach of a stranger a long way off. The other feature of striking interest is the existence of two upright slabs or pillars (marked H and I in the ground-plan), of which one almost quite fills up the entrance, and the other similarly obstructs the passage at the curve. In suggesting that this latter slab may have been "meant to block the passage as a means of defence," Mr. Gauld has, I believe, surmised correctly. In many souterrains in the North of Ireland, obstructions of a much more complicated character than this have been deliberately built, quite obviously with the intention that any intruder, while slowly wriggling over, under, or at the side of the obstacle (for they are variously arranged), would at that moment be wholly at the mercy of the inhabitant of the dwelling into which he was making his way. This seems to me to have been the purpose with which these two slabs have been erected, and what is of extreme interest is that, however common in Ireland, this detail appears to be of great rarity in Scotland—so great, indeed, that with the exception of one somewhat doubtful instance in North Uist, the Cromar souterrain offers the only illustration of the practice known to me in Scotland.

In explanation of the isolated "Pavement" of the ground-plan, it may be added that Mr. Gauld's account, of which only an abridgment has been here given, states that it was discovered during the excavation, and that "it consists of flat, undressed stones, raised somewhat above the level of the field, and, like the house, built to suit the slope of the knoll." It must have borne some relation to the house, although its uses are not quite apparent.

Archers and Archery.

BY FLORENCE PEACOCK.



SHOOTING by means of some kind of a bow and arrows is of very early date; there are frequent allusions to it in the Old Testament, and it would be rash for anyone to venture to state when and where it first came into existence.

In this paper I do not intend to speak of it with relation to uncivilized races; it would require a whole volume were I to attempt even a slight sketch of it as practised by the North American Indians, Bushmen, and many other tribes of very imperfectly civilized human beings.

We know that the early Greeks shot with bows and arrows, both in warfare and the chase.

The classical bow was a much smaller one than that which centuries afterwards became celebrated as "the English longbow."

Homer makes frequent mention of the powers of the Grecian bow; there is a very fine passage in the *Iliad*,* where Æneas, seeing what destruction was being wrought amidst the hosts of Troy by Diomedes, searches for Pandarus the archer, in order that he may slay him with an arrow:

Where, Pandarus, are now thy winged shafts,
Thy bow, and well known skill, wherein with thee
Can no man here contend? Not Lycia boasts
Through all her widespread plains a truer aim.
Then raise to Jove thy hands, and with thy shaft
Strike down this chief, whoe'er he be, that thus
Is making fearful havoc in our host.

Homer also tells us what the bow of Pandarus was like: it was fashioned out of the horn of the ibex, polished smoothly, and the ends tipped with gold. In Greek statuary we see both Diana and Apollo carrying a bow and arrows. To turn to our own country, the Danes and Saxons both used the bow; but, so far as we can tell, it was a small weapon more nearly resembling the classical one than the longbow which afterwards came into such general use on many a hard-fought field. The longbow is said to have been introduced into Britain by the Normans; whether this be so or not, we find that soon afterwards it had taken a deep root in England.

* *Iliad*, Lord Derby's translation, 1867, v., 196.

The crossbow and the longbow both flourished together for a time. Richard I. is recorded to have been slain by a bolt from a crossbow at the siege of Chaluz. So necessary did it come to be considered that the use of the bow should be thoroughly understood by the mass of the people, that in the thirteenth century we find that all who could not show that they had more land than brought them in a hundred pence yearly were bound to have, in addition to several other weapons duly specified, a bow and arrows; the arrows to be blunt if their owner lived within the royal forests, but sharp if his dwelling was outside those boundaries.

The Norman kings had a passionate fondness for the pleasures of the chase, and to it they would at all times, sacrifice almost anything else, the fate of William Rufus not seeming to make much impression upon them. The order for blunt arrows, or rather for arrows with blunt heads, was a politic one. There were, no doubt, persons whose duty it was to see that the regulations as to bows and arrows being duly kept were maintained; and there was also a large staff of what we in these days should call "keepers"; but the kings knew very well that, do what they would, they could not altogether put down poaching. Now, bolts, or blunt-headed arrows, can kill deer if shot by a skilful hand, and if the distance be not too great; but they are far less deadly than the sharp arrow, and require a much better archer to use them effectively: hence it was prudent to insist on dwellers in the royal forests being thus equipped, excepting in battle.

The most celebrated of all English archers, Robin Hood, the outlaw of Sherwood Forest, is said to have flourished during the reign of Richard I., and Sir Walter Scott makes important use of this fact in his great romance of *Ivanhoe*; but he does not make Robin turn out to be the Earl of Huntingdon, as some of the old ballads do. Whether such a man really existed at all is open to question; but in all probability he did, or at least someone did who became a celebrated outlaw in the Midland and Northern Counties, gathering together a troop of archers around whom much poetical lore grew up. In the ballad literature of Eng-

land there is not another instance of any one person being so much spoken of as Robin Hood, though in all these ballads there is not one belonging to the first order of merit; but they clearly show that, although archery was encouraged by the kings and great nobles as a political measure, because in time of war bands of well trained archers were of incalculable use, yet that archery ranked as one of the pastimes of the people. Scott brings this out very clearly in *Ivanhoe*, where he makes Prince John (afterwards King) give a valuable bugle-horn and a purse of gold to the yeoman who can shoot best at the butts or targets.

Yet at times there seems to have been considerable difficulty found in inducing men to practise the requisite amount of time needful to produce first-rate archers. There is much legislation upon the point.*

In Henry I.'s reign there is an enactment that if one man practising with bow and arrows should slay another, it was not to be punished as a crime.†

In 1363 and 1388 it was found necessary to pass statutes ordering the people to practise archery on Sundays and other festivals of the Church. The reason that these times were chosen is very clear: many Saints' days were observed as holidays, and when men had heard mass they usually employed themselves in some form of amusement during the remainder of the day.

Now, dinner-time then was early, at or before eleven o'clock, so a long afternoon was left in which to play dice, quoits, and other well-known games; it was considered that these afternoons and the afternoons of Sunday would be better employed if archery were practised. It seems curious that people who loved shooting at butts as a game should have objected to do it when it became necessary for the defence of their country, especially when one remembers that at Cressy, in 1346, the English bowmen may be said almost to have won the day.

The French had with them a large body of well-trained Genoese archers, who were considered to be very expert in the use of their weapons; but it is recorded that a

* *Scenes and Characters of the Middle Ages*, p. 445. The Rev. Edward L. Cutts.

† *Ibid.*

shower of rain came on and wetted their strings, so that the bows were practically useless. This rain may have been merely local, and not fallen in the English ranks; or it may have been that, unlike their adversaries, the Genoese archers did not carry their bows in cases; but history tells us of the fearful execution done by the English archers, while the former scarcely produced any effect whatever. At that time our archers always carried their bows in a canvas case or cover, and most likely this protection was made watertight by pitch or something of a like nature.

It was usual when arranging the order of battle to place the archers, if possible, in such a position that they could shoot over the heads of a strong body of their own infantry; it would not have done to have placed them in the van of the battle, because a well-directed charge must have at once scattered them, as the bow and arrow is not a weapon adapted for close quarters. Scott in his wonderful description of the battle of Flodden* alludes to the English archery—

Spears shook, and falchions flashed amain;
Fell England's arrow-flight like rain;

and further on he tells us how towards the close of the battle the Southern archers still kept pouring their deadly hail of arrows upon the doomed Scottish nobility, who fought so desperately round their King, that James IV. who was one of the bravest, and at the same time one of the most unfortunate of the line of Stuart.

Roger Ascham, a learned man in a learned age, and tutor to the unhappy "nine days' Queen," Lady Jane Grey, devoted a portion of his erudition to the composition of an elaborate work entitled *Toxophilus, or the School of Shooting*. It is said to have been written in 1544, but was not published until 1571, and a reprint was issued by James Bennet in 1761.

He gives most minute directions for the equipment of an archer, and further tells us that, though bows are sometimes made of elm, ash, and various other kinds of wood, yet that eugh, or yew, is by far the best material of which to make them, but that whatever the wood is, it must be well

seasoned. It would take up too much space to dwell on all the details given, but after duly weighing their merits he comes to the conclusion that the feathers from the wing of a goose, and more especially of the gray goose, are, on the whole, the best for pluming arrows with, a conclusion which had been arrived at long before, as "a gray goose shaft" in the old ballads is a most usual way of speaking of an arrow, though we know that peacocks' feathers were often used.

Chaucer mentions this* in describing the yeomen:

A shefe of peacock arwes, bright and keen,
Under his belt he bare ful thriftily.

There is also an allusion to the arrows plumed with peacocks' feathers in *A Lytell Geste of Robyn Hode*, which was first "Emprinted at London in Flete Strete at the sygne of the Sonne. By Wynkin de Worde," probably in or about 1489:

And every arowe an elle longe
With pecocke we ydygert.

There are many instances of arrows being used as heraldic signs.

A sheaf of arrows was the cognizance of Sir George Bowes, who was sent by Queen Elizabeth to suppress the Percies, Nevilles, and other northern families who rose in rebellion with the intention of placing Mary Stuart on the English throne. The old ballad of "The Rising in the North" speaks of this sheaf of arrows:

Now the Percies' crescent is set in blood,
The Northern bull his flight hath ta'en,
The sheaf of arrows is keen and bright,
And Barnard's walls are hard to gain.

The house of Percy bear the crescent, and the Nevilles, Earls of Westmoreland, had for supporters two dun bulls.

Soon after cannon and firearms became common weapons the use of the bow and arrow died out in England as an offensive weapon, though it lingered a little as a sport for the people; but at length it seems to have died from natural decay.

* Prologue, *Canterbury Tales*, edited by Tyrwhitt, 1866, p. 2.



* *Marmion*, Canto VI., xxvi.

Dog-whipping.

By H. J. FEASEY.

NOWADAYS the once regularly appointed official ycleped the 'Dog-whipper' finds no place in the economy of the Church, but in bygone days he was elected as regularly as any of them. By injunctions issued in 1552 Archbishop Holgate of York ordered that "the vergers do attend quire in divine service time for the expulsion of beggars, or light persons, and dogs forth of the church." At an earlier period (1519) complaint was made that the dogs polluted the hangings in the Minster at York. Entries in the churchwardens' accounts at Louth, Lincolnshire, for the year 1550, and in those of still earlier date (1543) at Ludlow, prove that the office was somewhat widely in vogue previous to the issue of the York Injunctions. The latter accounts have the entry of eightpence "payde for whipping dogs out of the church."

The exercise of this peculiar office was not confined to England. In France the official was known as "Roy de l'Eglise," in Germany as "Hundfogde" or "Spigubbe," in the cathedral of Lima as "Perrone."

History tells us that persons of high degree in pre-Reformation days were wont to take their hawks upon their fists with them to church, resting them even upon the horns of the altars. In later days dogs took the place of those feathered pets, and in this respect the children were no better than their forefathers, for not only had persons to be specially appointed to preside over the behaviour of the canine portion of the congregation, but the very altars had to be surrounded with close railings in order to protect them from desecration and pollution.

The office of "dog-whipper" was always a miscellaneous one, not infrequently combined with that of verger or sexton, as at Goosnargh, Lancashire, in 1705, where the sexton had to "whip the dogs out" of the church "every Lord's day," in addition to his other duties.

The "dog-whipper" figures as a duly-appointed statutable servant in many English cathedral and parish churches, as, for instance,

at Durham, Ripon, and St. David's. At the former, in 1632, it is recorded that dogs ran into the 'quire' and disturbed the course of Divine service. In the reign of Queen Elizabeth, at St. Paul's this functionary paid a special visit on Saturday, while at Exeter, half a century ago, he was duly appointed, according to an announcement in the *Exeter Gazette*.

To assist him in this expulsion of the canine quadruped, the dog-whipper was supplied with a whip—a thong about 3 feet long—attached to a long ash-stick banded with twisted leather round the handle. An example of such an instrument is preserved in Baslow Church, an ancient chapelry of Bakewell, in Derbyshire.

In other places he was supplied with another implement, fashioned like a pair of tongs, with which to obtain a firm grip of the trespassing quadruped, and so assist in his expulsion from the sacred edifice. This instrument was known as the "dog tongs." A pair, of wood, preserved at Llanynys, near Denbigh, measures, when closed, about 2 feet 6 inches long, and open extends to a distance of 7 or 8 feet. In a pair belonging to Clynnog-Fawr Church (Bangor diocese) the clipping part is furnished with short spikes, the better to effectuate the ejection of the four-footed intruder.

The remuneration of the dog-whipper varied at times and places. At Great Staughton, Huntingdonshire, in 1652, he received a shilling for three months' duty; at Morton, Derbyshire, in 1622, a similar amount, presumably, for a year. A hundred years later (1736), at Prestwich, he lived in clover, taking a salary of thirteen shillings, and a new coat every other year, for whipping dogs, keeping the juveniles of the congregation quiet, and the pulpit and church-walks clean. In several instances a coat seems to have been added to the wage, as at Bray, Berkshire, "a jerkin" costing six shillings and fourpence, and later a surplice, in addition to the coat, valued at ten shillings. At Shrewsbury, Maryland (United States of America), in 1725, the dog-whipper received a salary in kind—one hundred pounds of tobacco.

Money and land were not infrequently bequeathed to endow the dog-whipper's

office. At Barton Turf, Norfolk, he received the rent of three acres of land, called "Dog-whippers' Land"; at Chislet, Kent, ten shillings were paid yearly to a dog-whipper, charged on an acre of marsh-land in the parish; at Peterchurch, Herefordshire, an acre of land is similarly appropriated; and at Claverley, Salop, a sum of eight shillings is received under a bequest of 1659.

ment shaped after the manner of a hay-fork, which, dexterously applied to the neck of the sleeper, effectually accomplished its purpose. In other places a long wand, fitted with a knob at one end, aroused the masculine members of the congregation from fits of drowsiness, and a fox's brush fixed at the other gently drew the ladies from excursions into the land of dreams by a delicate tickling of the nostrils.



Mistress Jane Seymour.

THE STORY OF AN OLD CONSPIRACY.

BY ELEANOR F. COBBY.

IT is somewhat a matter of surprise that the great historian Mr. Froude, in asserting his belief in the guilt of Anne Boleyn, should bring forward in support of his opinion the letters of Eustace Chapuys, since, if read carefully, they undoubtedly point to a conspiracy against the Queen.

The first sentence which we quote from them, is in our judgment a key to the entire situation.

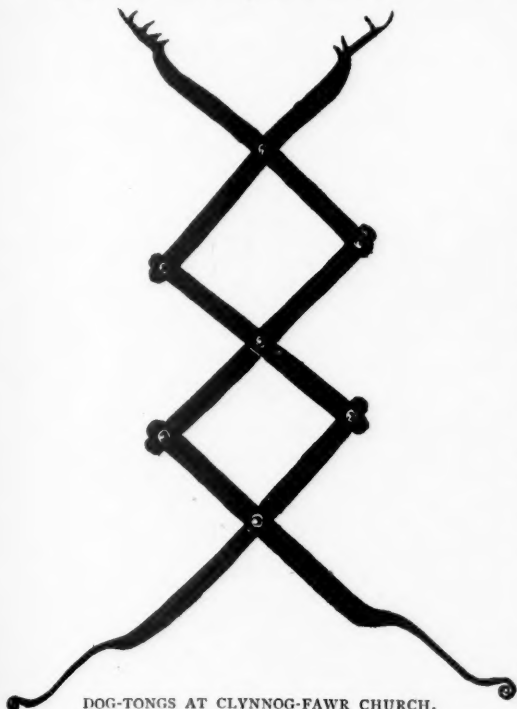
"If he wished to make her a present, she begged him to keep it till God sent him someone to marry." (*Chapuys to Charles V.*, April 1, 1536.)

This message was sent by a Maid of Honour to the King of England, who was then a married man, but who, stimulated by the open insinuation of the words, cleared the ground with speed for what the lady wanted by sending his obstructing wife to the block.

This prompt proceeding having left his majesty free to bestow his widowed hand on the fair, intriguing woman who had declined his present, he did so without any sentimental waste of time.

Anne Boleyn was beheaded on May 19, 1536, about seven weeks after her crafty rival had refused the royal gift, and on the following day King Henry VIII. was married to "Mistress Jane Seymour."

The bald outlines of this strange, tragic story are known to all the civilized world,



DOG-TONGS AT CLYNNOG-FAWR CHURCH.

In some few instances a place was specially set apart for the canine portion of the congregation. In Northorpe Church, a "Hall-dog pew" accommodated the dogs from Northorpe Hall. In the New Church, Amsterdam, is a dog-whippers' chapel, and in Portuguese churches a common adjunct is the *kapella dos execucoes*.

Frequently coupled with the dog-whipper's duty was another, that of "waking the church"—i.e., keeping folk awake during the time of Divine service. This delicate office was accomplished with the aid of an imple-

but the minor details are still very imperfectly understood.

In placing this subject before our readers, so far as modern information enables us to place it, we must revert to the last four or five months of Anne Boleyn's life, for Jane Seymour was as closely connected with the Queen's history during that time of gathering storm as the ivy is with the alien tree around which it has twisted its strong tendrils in serpentine coils.

The facts of the startling case are few and bare, but they have been greatly supplemented by the dispatches of the German ambassador which Mr. Froude discovered at Vienna, after previous fruitless journeys into Spain and Belgium.

Eustace Chapuys resided in England from 1529 till 1545 as the representative of the Emperor Charles V.; and in his correspondence, amongst party abuse, floating scandals, and political business, he has recorded certain sayings of the third and passive wife of King Henry VIII., who had always seemed a very silent Queen.

It has been ruled that women are handy with their tongues. All through the long centuries wherein men have been keeping professions, education, property, and privileges to themselves, they have been saying this of women, and saying it uncontradicted, since literature, with some few exceptions, was one of their many monopolies.

But we have changed all that, and, in spite of their hoary tradition, we are going to observe that a silent woman is occasionally met with, and that Jane Seymour serves as a striking illustration amongst royal ladies.

The queens of England were, on the whole, a talkative set, from Matilda of Flanders, who was a very strong speaker, down to the courageous Caroline of Brunswick, whose racy remarks are remembered to the present day; but Jane was taciturnity itself.

And now the dead hand of the German ambassador has unsealed for us the lips of the dead Queen, and after the silence of 300 years she speaks in very effectual language.

Yet it is but a partial unsealing. The words at best are second-hand reports, and cease when Henry has placed her by his side on

the throne, so that she is something of a mystery still.

It is as if a dark outer veil had been removed from her face, and as we look eagerly underneath it, we find a thinner second one remains, through which we can but faintly discern the expression of her features.

We never really read the workings of her brain, or lay our hand upon her heart to feel its throbs at close quarters, and we are driven back on the old fact, that the beauty and intrigues of this cautious lady brought about a palace tragedy that has no precedent and no parallel in the history of Christian countries (for the fate of Katherine Howard was not a similar case).

No triumphant rival stood ready decked-out then to take immediate possession of the dead Queen's place, for when Henry VIII. parted with Katherine, his fancy for that unhappy girl was at its height; the suspicion of her guilt caused him acute distress, and he did not marry again for more than a year.

The letters of Eustace Chapuys do not support very strongly Mr. Froude's theory of Anne Boleyn's licentious conduct.

At least, they speak vaguely on the subject, and as the ambassador regarded her with a deadly political hatred, we should have looked for him to lean, without reserve, to the idea of her depravity.

This, however, is not the exact tone of his dispatches, and at times he seems laughing in his sleeve at the King.

There are even passages in his letters which imply, though somewhat indirectly, a belief in her innocence, and there are other passages which go to prove that before the trials began they were expected to terminate as Henry desired, and that a wide-spread conspiracy existed against Anne, independently of Jane Seymour, but using that insidious Maid of Honour as its instrument, and trusting in her influence as its best chance of success.

There are also passages which support the ancient Protestant theory that the Queen was detested because of her religious opinions, and might be called one of the countless victims of the Roman Church.

But, on the other hand, we find Chapuys

asserting, and never wavering from first to last in that assertion, that she was ceaselessly labouring to procure the destruction of Queen Catherine and the Princess Mary, and when we remember that Jane Seymour was devotedly attached to these royal ladies, a strong light is flashed on the situation.

The records of Anne's trial are destroyed, but the indictment remains, and in it she is accused of crimes so gross, so multiplied, and so extraordinary, that impartial students of history are struck with astonishment that, if guilty, she had never been found out till Jane Seymour stood at her elbow.

The strong points brought forward against her innocence are; That the trials of the unhappy Queen, and of those gentlemen who perished with her, were public and legally conducted; that the Council backed Henry up in every step that he took in this unprecedented business, entreating him to re-marry as soon as he could, while she was yet lingering, a condemned prisoner, in the Tower; and further, that when Parliament met in June, 1536, the members proceeded to approve of all the King had done, to thank him warmly for his self-denying patriotism in taking Jane Seymour so quickly, and to express themselves ready to eat their own words in any way most agreeable to his majesty.

The counter arguments run this way: That the Parliaments of the Tudors, especially those of King Henry VIII., were always obliging; that his Council trembled at his frown, and quarrelled amongst themselves for the honour of grovelling the most humbly at his feet; and that all public tribunals in his reign were conducted on a fixed and extremely simple principle.

Legal formalities must be carried out with scrupulous precision, but judgments must be delivered in accordance with the ascertained wish of the Sovereign.

It was also terribly true that for eminent persons to be accused of treason in the time of Henry was to be condemned, and to be condemned was a certain foretaste of the scaffold.

The Marchioness of Exeter escaped, and Agnes, Dowager-Duchess of Norfolk, was reluctantly reprieved; but examples of mercy were by no means common.

VOL. XXXIII.

In short, no words that we could use would illustrate the state of public justice at that period in England, or comment so well on the proceedings of her own trial as Anne Boleyn's laugh did. It still bitterly rings in the ears of posterity.

Sir William Kingston tells us that in the first despairing moments of being in the "doleful" Tower she said to him:

"Mr. Kingston, shall I die without justice?"

He cautiously replied, by way of what consolation he could bestow, that the "poorest subject of the King had justice."

Then she laughed aloud. She knew but too well the kind of justice her royal husband meted out. Had she not assisted him in the matter of Wolsey, and Fisher, and More?

In collecting together the scanty materials of Jane Seymour's life, we are first struck by the fact that she certainly possessed a more respectable father than the Queen whom she supplanted, for Sir Thomas Boleyn, created Earl of Wiltshire, was insolent in the hour of family triumph, and abject when his daughter's star had set in blood and shame.

But Sir John Seymour, of Wolf Hall, in the county of Wiltshire—a man of very ancient pedigree, although his family had risen to no important position until his daughter caught King Henry's fancy—had led a useful life according to the lights of country gentlemen of the fifteenth and sixteenth centuries.

He was loyal to the reigning dynasty; he had helped to suppress a rebellion in the time of Henry VII.; he was sheriff for two or three counties; he attended Henry VIII. on more than one public occasion, and by his marriage with Margaret Wentworth, of Nettlested Hall, Suffolk, he had mixed his ancient blood with that of the proud Percies of Northumberland and the royal Plantagenets of England.

Jane was the eldest daughter of this marriage, but the date of her birth is not known, and various opinions have prevailed with regard to her age.

Miss Strickland considers her to have been quite as old as Anne.

She affirms that, when she wrote the *Lives of the Queens of England*, there hung opposite

each other at the Louvre portraits of the rivals, not known there by their historic names, but simply regarded as representing two young girls who had come to France in the suite of an English princess.

Miss Strickland goes on to argue that if, when Mary, sister of Henry VIII., crossed the Channel to marry the old French King, Jane Seymour followed in her train, as well as Anne Boleyn, they were probably of equal age.

Chapuis, on the other hand, asserts—and he had the advantage of hearing contemporaneous reports—that Jane was only twenty-five at the time of her marriage.

But it is quite conceivable that a woman whose temper was calm, whose complexion was fair, and whose heart was cold, might look years younger than she really was.

It is certain she was called the eldest child of Sir John Seymour, and that her next sister, Elizabeth, was married twice before she herself became the third Queen of King Henry.

Even if she really did accompany Mary Tudor into France, she must have returned when the widowed Queen came back, or, at any rate, she did not remain in that country to complete her education as Anne Boleyn did.

We distinctly gather this, though in an indirect manner, from the lips of Thomas Cromwell, and never once in her life did she show traces of Parisian breeding.

The first meeting between these celebrated women is not recorded, but doubtless each recoiled with instinctive repulsion, for a shapeless shadow, which time would develop into the grim outlines of a scaffold, must have dropped darkly between them.

The opening clash of weapons began as follows:

Anne Boleyn noticed that her Maid of Honour was wearing a certain jewel round her neck, and, actuated by careless curiosity or by some subtle impulse of jealousy, she inquired what it was, and her question was met by silence, reluctance, a stirring of confusion.

It is easy to imagine the haughty astonishment of a Queen accustomed to have her slightest word obeyed at this passively defiant behaviour, and we can also paint in fancy the appearance and attitude of Jane.

She was shorter than the other, very fair, rather pale, and doubtless she stood before her enraged mistress with a slight, obstinate compression of her thin lips, with her white eyelids dropped over her "blue, sinister eyes," which have also been called "starry," while a faint rose colour stole over the snow of her exquisite features.

Anne was too proud, too reckless, too passionate, to be balked in this fashion, and she snatched at and wrenched the chain away.

The unqueenly action avenged itself with speed. She hurt her own hand by her violence, and found the most horrible confirmation of her vague dismay—her demure Maid of Honour was wearing the portrait of the King!

The glove was thus thrown down, and now we will draw aside the curtain from the tragic scene, and let Eustace Chapuis tell us what he knows of the first five months of the year 1536.

It is evident that long before this period Anne had been losing ground in the heart of Henry, and it is probable that she perished for some French intrigue which dated far back, and which he had treasured up in his vindictive mind, but which never appeared in the incredibly gross indictment.

There must have been some meaning to the mysterious conversation she held with Goutier, the French ambassador, to which he referred, February 5, 1535, in a dispatch to Montmorenci.

Surely she must herself have grown aware of the King's bitter change of sentiments, for she was often despondent and out of spirits, and yet she could dare to rejoice and triumph when she heard that Catherine of Aragon had drawn her last breath.

Blind, as well as heartless!

The frail existence of the Spanish Infanta had been the best safeguard for herself.

Even such a man as Henry VIII. would have hesitated to take a third wife in the lifetime of Catherine, and it is certain that Jane Seymour, the most dangerous enemy Anne possessed, would have resisted all his advances while the mother of the Princess Mary lived.

But it is not for us to blame her. We all walk with deliberation at times, or rush with recklessness into positions of peril, as unconscious of our danger as if our eyes were bandaged.

Surrounded by incomprehensible mysteries of time, and scared by lights that suddenly drop in upon us from eternity, our only refuge lies in stretching out our hands to the Saviour of the world that He may guide them to their appointed duties.

(To be continued.)



The Ugthorpe Chalices.

By T. M. FALLOW, M.A., F.S.A.

THERE are preserved at St. Anne's Roman Catholic Church, Ugthorpe, near Whitby, the two chalices of which the accompanying illustrations are given.

The taller of the chalices is perhaps the more interesting of the two. It is 7 inches in height, the diameter of the cup is $2\frac{7}{8}$ inches, and of the foot at its broadest part $4\frac{1}{8}$ inches. The cup, or bowl, as can be seen in the illustration, is unusually deep in proportion to its width; the stem is hexagonal, and the knot is rather rudely fashioned after a mediæval model with facets of cruciform and other devices. The base is sexfoil, but blunted, and at the junctions of each compartment is engraved a fleur-de-lys pointing upwards. On the front compartment is also engraved a crucifix, with the letters INRI above, and underneath it the inscription thus:

ora pro
M
D F

Nothing is now known as to the person or persons to whom the inscription refers, and who, no doubt, gave the chalice to the mission. Indeed, there is some doubt whether the final letter is not E rather than F. The chalice is a piece of English work, and is very interesting as showing the survival of mediæval ideas in the early part of the seventeenth century. There are one or two chalices more or less like it which are preserved at Roman Catholic churches in Lancashire and elsewhere. Its date is probably *circa* 1625. The paten belonging to this chalice is a plain silver plate, $3\frac{1}{8}$ inches in diameter.

The other chalice is of a fairly well-known type, and is of foreign, possibly French,* or perhaps Italian, origin.

A very similar vessel is in use at the parish church of Heworth, Northumberland, and several are in the possession of various Roman



UGTHORPE CHALICE.—I.

Catholic churches in different parts of the country. Their chief features are the wavy flames or rays round the lower part of the

* There is a mediæval chalice of the fifteenth century in the Cluny Museum at Paris, with similar rays or flames round the bowl. It is stated in the catalogue of the Museum to be French. By some persons chalices of this description are thought to be Italian. There seems, however, more reason to believe that they are of French origin.

bowl, and that they are made to unscrew into three pieces, the bowl, the stem, and the base each being separable, so as to enable the chalice to be more easily carried about. This chalice is no doubt that which was used by the venerable Father Postgate, who was



UGTHORPE CHALICE.—II.

barbarously executed at the age of eighty-two at York, in 1679.

The chalice is parcel-gilt, and is $5\frac{3}{4}$ inches in height; the diameter of the bowl is 3 inches, and that of the foot at its widest part $3\frac{1}{2}$ inches.

The paten belonging to it is a plain silver

plate, 4 inches in diameter. None of the four pieces bears any hall-mark.

Ugthorpe, it may be added, is a wild spot on the Cleveland moors, which in the early part of the seventeenth century formed a haven of refuge for numbers of unfortunate "Popish recusants." There, and at Egton, adjoining Ugthorpe, were formed large colonies of Roman Catholics, driven to seek a refuge in those out-of-the-way places from all parts of Yorkshire; and at the present day two large and handsome churches have been erected, the one at Ugthorpe and the other at Egton Bridge, to accommodate the needs of the descendants of those unhappy people. Among the clergy who ministered to the scattered flock in evil days was the admirable Nicholas Postgate, of whom mention has already been made. He was a native of Egton, and was born at Kirkdale House in that parish. His parents had been great sufferers for their religion. Nicholas Postgate was admitted "convictor" at Douai in 1621, was ordained deacon March 18, 1628, and priest two days later. He was sent on the English mission June 29, 1630, and nearly fifty years of his blameless life were spent in fulfilling the dangerous duties of the sacred ministry in the neighbourhood of Egton and Ugthorpe. At length, through the treachery of a miserable exciseman named Reeves, he was betrayed for the sum of £20, committed to York Gaol, condemned to death as a "Popish priest," and executed, in the eighty-third year of his age, on August 7, 1679. Few more disgraceful acts have sullied the annals of English Protestantism than the execution of this pious and excellent man. When at the gallows we are told he spoke but little, merely saying, "I die in the Catholic religion, out of which there is no salvation. Mr. Sheriff, you know I die not for the plot, but for my religion. I pray God bless the King and royal family. Be pleased, Mr. Sheriff, to acquaint His Majesty that I never offended him in any manner of way. I pray God give him His grace, and the light of truth. I forgive all that have wronged me and brought me to this death, and I desire forgiveness of all people."

Bishop Challoner mentions that the man who betrayed Father Postgate never got the £20, and after having suffered extreme torture in mind and body, was eventually found drowned in a small brook.

The depositions taken at the trial of Father Postgate have been printed by the late Canon Raine.

I have to thank Father Hickey, who was priest at St. Anne's, Ugthorpe, a few years ago, for allowing me to examine and photograph the chalices; and also the Rev. Richard Lewis, the present priest, for kindly supplying me with items of information as to them, and for searching the church records in order to see whether anything could be discovered there either as to the chalices or their history.



Publications and Proceedings of Archæological Societies.

PUBLICATIONS.

Volume VI. (Third Series) of the Proceedings of the SOCIETY OF ANTIQUARIES OF SCOTLAND has been issued. It contains the following papers (besides a record of the anniversary meeting in November, 1895): (1) "Notice of Four Contracts or Bonds of Fosterage, with Notes on the Former Prevalence of the Custom of Fosterage in the Scottish Highlands," by Mr. A. O. Curle; (2) "Notes on Ancient Structures in the Islands of Seil and Luing, and in the Garbh Island," by Mr. W. T. Macadam; (3) "Note on a Casket of Amenhotep II." (xviii. Dynasty circa 1430 B.C.), formerly in Mr. Rhind's Collection, and now in the Scottish Museum of Antiquities, by Professor W. M. Flinders Petrie; (4) "Some Notes on Sir William de Aldeburgh," by Mr. Joseph Bain; (5) "Notice of a Burial Cist found near Dundee," by Mr. R. N. Kerr; (6) "Notice of an Early Inscribed Mural Monument, and of an Undescribed Sculpture Stone at Tealing Church, Forfarshire," by Mr. A. Hutcheson; (7) "The Masters of Work to the Crown of Scotland," etc., by the Rev. R. S. Mylne; (8) "Traces of River Worship in Scottish Folklore," by Mr. J. M. MacKinlay; (9) "Account of the Excavation of Birrens in 1895"; (10) "Notice of Remarkable Groups of Archaic Sculpturings in the Shires of Dumbarton and Stirling," by Mr. John Bruce; (11) "Note on the Proclamation for Disarming in the Highlands in 1746," by Mr. A. H. Millar; (12) "Note as to the Recovery of Three Volumes of Manuscript Collections of Scottish Antiquities of the late Mr. Robert Riddell," by Mr. A. G. Reed; (13) "Note on St. Anthony's Chapel, Edinburgh," by Mr. F. R. Coles; (14) "Preliminary Notice of the Seals of the Royal Burghs of Scotland"; (15) "Notes on the 'Chesters,' a Fort near Drum," by Mr. J. H. Cunningham; (16) "Notes on the Fortified Site on Kaimes Hill," by Mr. F. R. Coles; (17) "Notes on the Record-Room of Perth," by Mr. David Marshall; (18) "Notes of the Discovery and Exploration of a Circular Fort on Dunbuie Hill, near Dumbarton," by Mr. A. Millar; (19) "Notes (a) on a Helmet found at Ancrum Moor,

(b) on Helmets, and (c) on a Stone Axe from New Guinea," by Professor Duns; (20) "An Examination of Original Documents on the Question of the Form of the Celtic Tonsure," by Bishop Dowden; (21) "The 'Prayer Bell' in the Parish Church at Elgin"; (22) "Rude Bone Pins of large size made from Red Deer Horn obtained in some Irish Cairns," by Col. Wood-Martin and Mr. E. C. Rotheram; (23) "Notes on a Deposit of Flints worked to a Leaf-shape found at Bulwark, Aberdeenshire," by Dr. Joseph Anderson; (24) "Note on a Bronze Sword found at Inverbroom, Ross-shire," also by Dr. Anderson; (25) "An Archæologist's Study of the Admiralty Islanders"; and (26) "The Fall of an Iron Age Man into the Stone Age," both these latter being by Sir Arthur Mitchell, K.C.B.

As is usual, this volume of the *Proceedings* is very fully illustrated with plans and drawings, and is in no degree behind, in interest or importance, the volumes which have preceded it.



Part xlix. of *Archæologia Eliana* has been issued. It contains the Report of the SOCIETY OF ANTIQUARIES OF NEWCASTLE-UPON-TYNE for 1896, with a list of members and the following papers: (1) "Notices of the Family of Cramlington and Newsham," by Mr. M. J. Crawford Hodgson; (2) "The Vicars of Haltwhistle," by the Rev. C. E. Adamson; (3) "The Camera of Adam de Jesmond, popularly called 'King John's Palace'" (with plans and illustrations), by Mr. W. H. Knowles; (4) "The Book of Easter Offerings, Small Tithes, and 'Outen' Tithes of the Parish of Ryton," by the Rev. Johnson Bailly; (5) "The Abbess Hilda's First Religious House," by the Rev. H. E. Savage; (6) "Auckland Castle Chapel" (additional notes), by the Rev. J. F. Hodgson.



THE CAMBRIDGE ANTIQUARIAN SOCIETY has issued as No. xxix. of its octavo publications *Biographical Notes on the Librarians of Trinity College on Sir Edward Thornton's Foundation*, by the Rev. Dr. Sinker, the present librarian.

PROCEEDINGS.

The annual meeting of the NORFOLK AND NORWICH ARCHÆOLOGICAL SOCIETY was held on March 31, the president (Sir F. G. M. Boileau, Bart.) in the chair.

Dr. Bensly read the report, in which the committee expressed the belief that never had greater interest been evinced in Norfolk in the subject of archæology than at the present time, and this, no doubt, was attributable in a great measure to the work of the society, and to the excellent articles now so frequently appearing in the local press. It was, moreover, very gratifying to be able to report from year to year a large and steady increase in the number of members of the society. The report went on to refer to the various excursions that had been made during the year; to the papers that were read in connection therewith, and also to the celebration of the octocentenary of the building of Norwich Cathedral, the hospitality shown to the members by the Dean on that occasion being gratefully recorded. The second

part of vol. xiii. of the society's papers was now passing through the press. The Great Yarmouth branch of the society was still in a prosperous condition, and had held several successful meetings. The report concluded: "It is the custom for the committee, in their report, to record the death of any of its more prominent members during the past year. On this occasion it is with great regret that they refer to the death of the late Canon Copeman, who was a most constant and useful member of the committee, and one who took the greatest interest in the welfare of our society; of the Rev. W. H. Sewell, whose papers on sealed altar-slabs and on a sexton's wheel were highly esteemed; of the Rev. Charles John Lucas, late president of the Norfolk and Norwich Naturalists' Society; and also of Mrs. Fitzroy, Canon Heaviside, Mr. E. B. Crowfoot, and Mr. R. Oakes, most of whom were amongst the oldest members of the society; and of the Rev. Thomas Calvert, an original member of this society, whose decease leaves us but one original surviving member, the Rev. Bowyer Vaux. The committee have also to regret more recently the loss of Mr. Mark Knights, whose connection with the work of the society was of very long standing. As reporter for the *Eastern Daily Press*, he was seldom absent from the meetings of the society, and his professional work in that respect was undoubtedly a labour of love. He possessed no mean knowledge of archaeological subjects, and his mind was stored with interesting details of men and matters throughout the county of Norfolk. He was a frequent contributor to local newspapers, and published two well-known popular works, *The Highways and Byways of Old Norwich*, and *Peeps at the Past in Norfolk*."

The statement of accounts set forth that the year commenced with a balance in hand (including the Boileau legacy of £100) of £223 19s. 8d., the subscriptions amounted to £128 5s., and other receipts brought up the total to £376 13s. 9d. The payments were of the usual character, and amounted to £100 5s. 4d., leaving a balance (including the Boileau legacy) of £276 8s. 5d.

The report and balance-sheet having been adopted, Canon Jessopp moved the re-election of Sir F. G. M. Boileau as president, observing that under his direction the society was constantly prospering, and he hoped that Sir Francis would long continue to occupy the chair.

Mr. J. Mottram seconded the nomination, which was carried by acclamation.

The President said it was with much gratitude that he received this expression of the members' kindness, but, at the same time, he must repeat what he said last year, that he did not think he was the right man in the right place, and that his information and acquirements did not entitle him to the rank of president over so many experts and distinguished men. Still, he had the interests of the society very closely at heart, and he would do all he could for it, so long as the members thought proper to place him at its head. He regretted that General Bulwer was unable to be present that day, in consequence of illness from the results of an accident, which rendered him unable to travel; and then there was the Rev. W. F. Creeny, who, he regretted to say, was in a very critical condi-

tion. Mr. Creeny had been of great assistance to the committee, and was a very able antiquary, and the members were deeply grieved that he should be so seriously smitten.

Captain King, R.N., then proposed, and the Rev. J. G. Bird seconded, the re-election of the officers.

The President, in putting the resolution, congratulated the society upon the satisfactory nature of the balance-sheet.

The President, in proposing the Dean as a member of the society, said that the very rev. gentleman had been a little coy in giving his consent to join them, but he always considered matters carefully before he came to a wise conclusion.

Canon Jessopp seconded, but expressed the opinion that they ought to do more than make the Dean a mere member. The late Dean was a vice-president, and the present Dean ought to be placed in a similar position. The Dean had honoured the city and the cathedral by throwing himself with a certain verve and earnestness into the work of restoration or renovation—what word should he use?

The Dean: Reparation.

Canon Jessopp said that the Dean always had the right word in the right place. In the reparation of the cathedral, the Dean had familiarized himself with its history, and had worked himself into the spirit of that glorious building. As a vice-president, the members of the society would be proud of the Dean, and he would confer honour upon the society.

The President said that when the society approached the Dean, and respectfully suggested to him that the greatest care should be taken to disturb as little as possible the ancient features of the cathedral, and that the work of reparation should not be of that extensive character that brought about hostile criticism, nothing could exceed the courtesy of his reply, and he had most faithfully complied with their request. He endorsed all that Canon Jessopp had said, but he had thought that, to adopt the course proposed would be, as the Americans said, "a little too previous." He had considered that they should first elect the Dean a member, and then make him a vice-president. However, there was perfect unanimity in favour of Canon Jessopp's suggestion, and he would ask the meeting to elect the Dean as a member, and also as a vice-president.

The Dean, in reply, said he regarded the vote that had been given as a distinct mark of the members' confidence that he had won in the great work which was being done at the cathedral. He was most jealous as to the way in which that work was described. It was not "restoration," because observation had taught him that restoration was of two kinds: either turning an old building upside down, or turning it inside out. His work had nothing to do with either of those conditions, and therefore he called that work "reparation." They were preserving with a sacred jealousy every fragment, every inch of old stone, and there was a standing order that any workman who interfered with anything that was old, unless it was absolutely decayed, was liable to dismissal then and there. They courted the closest inquiry and observation of the Society of Antiquaries, or this society, as to what they were doing, and they were willing and anxious that everyone should examine

it, but he was sure that those who were engaged in the work would go on their way with a certain amount of rejoicing for having the members' confidence.

After the transaction of some further business,

Mr. W. H. St. John Hope, M.A., read a paper on the painted table or reredos of the fourteenth century in the cathedral church of Norwich, and the Dean and Chapter very kindly sent the tabula to the Guildhall, where it was placed in a convenient position by Mr. C. J. Brown, the cathedral architect, for the members' inspection. The reredos is familiar to visitors to the cathedral, and is usually to be seen in a glass case in the ambulatory of the apse. It was found in one of the chambers in the cathedral, about fifty years ago, turned face downwards, and used as a table, holes being cut in the four corners for the legs, after it had been reduced to a convenient size by the mutilation of one side. Mr. J. G. Waller, F.S.A., pleaded for an Italian origin for the reredos; while Mr. Digby Wyatt recorded his opinion that it was Siennese work. Such painted tables, or frontals, as they were also called, were not uncommon in the larger churches, but their destruction has been so wholesale that only one or two English examples besides that at Norwich are known to exist. The subjects of the painting (which is on five panels, each about 15½ inches wide), from left to right, are (1) the scourging of our Lord, (2) our Lord bearing His cross, (3) the Crucifixion, (4) the Resurrection, and (5) the Ascension. The panels have been mutilated by the loss of the upper part of the reredos. What may be called the inner frame is composed of (1) a roll moulding or bead, which encloses each picture, and (2) a second bead, separated from the other by a flat chamfer, which divides the panels, and is carried all round them. The outer frame has a flat band, with a moulded edge, and ornamented with a series of clear white glass panels, painted on the back with armorial bearings, or banners of arms, and affixed to the frame with some adhesive substance. Along the lower side there were eleven banners, and upon each end there were three. Of these, three remain, and there are traces of others; there were originally twenty-eight. One of the banners, traces of which can be distinguished, is that of the warlike Henry Despencer, Bishop of Norwich, 1370-1406; another, which is perfect, is that of the Hales family, and Sir Stephen Hales, who bore the arms upon it, was taken prisoner and made to act as carver by the rebel, John the Litester, in the insurrection of 1381. The next bears the arms of Morieux, and Sir Thomas Morieux was a valiant knight, who took an active part with Bishop Despencer in the same rebellion. Another banner appears to be that of the Clifford family; another bears the arms of the Norfolk family of Kerdeston; and another probably those of Sir Nicholas Gernon, who was living in 1374. The other complete banner bears the arms of Howard, and are probably those of Sir John Howard, of Fersfield, living in 1388. Mr. Hope suggested that the reredos was given as a thank-offering for the suppression of the insurrection of 1381, and that it was a gift to which a number of persons subscribed is proved by the series of armorial banners referred to. The altar to which the reredos belonged cannot be determined.

Mr. Hope gave his reasons for differing from the authorities mentioned, and for contending that the painting is English work, and said that the drawing, both of the figures and the draperies, is precisely like what is found in contemporary manuscripts of undoubtedly English origin, and he cited comparisons, while the workmanship is of the same corresponding style. He added that Sir Edward Poynter, Sir F. Burton (late director of the National Gallery), Mr. A. Higgins, and Sir J. Charles Robinson, all most competent critics, are unanimously of opinion that the work is not Italian, and the last two named unhesitatingly pronounce it to be English. Mr. Hope added, "That the reredos was made and painted in this country there can, I think, be little doubt; and that the painting was executed in Norwich is highly probable." Mr. Hope further drew attention to the fact that there were many artists living in Norwich during the thirteenth, fourteenth, and fifteenth centuries, and one of them, Robert Ocle, is described as a "peyntour" in 1407-8, and gave it as his opinion that it is probable that the beautiful *gesso* diaper of oak-leaves and acorns in two of the panels may be a rebus indicative of Robert Ocle's handiwork. There are also English features about the paintings in the architecture, the grouping, the military figures.

There were two other paintings on view in the council chamber from the church of St. Michael-at-Plea, and of these Mr. Hope said, "Besides the frontal in the cathedral, two other contemporary paintings by the same hand, or, at any rate, by an artist of the same school, are preserved at Norwich, in the parish church of St. Michael-at-Plea. The first represents the Crucifixion. The principal figure, which is fortunately complete, is accompanied by three hovering figures of angels, holding chalices, into which two of them are receiving the blood which flows from the Saviour's hands, while the third receives that from the pierced side. On either side of the cross stand our Lady and St. John the Evangelist, and in the base appear the heads of a civilian and his wife, who were, no doubt, the donors of the reredos, of which the panels formed a part. The donors were evidently represented as kneeling at the foot of the cross, but the panel has been shortened at the bottom, so that only the heads and shoulders are now seen. The background is covered with a beautiful trailing vine pattern, in gilt *gesso*, and the nimbi behind the heads of our Lord and the two saints are also modelled in the same material. The faces of all the figures in the picture have been wilfully effaced. The other panel represents the Betrayal, and has also been shortened at the bottom. Our Lord is shown as receiving the kiss of the traitor Judas, and at the same time healing the ear of Malchus, who crouches on the ground beside him. On the left hand stands a youthful Apostle, who is apparently sheathing a sword. The figures of our Lord and the Apostle are nimbed, but not so that of Judas. Behind stand six figures in armour, of the type in fashion during the last quarter of the fourteenth century. Two hold spears, a third a mace, and another a halbert. The background is covered with a beautiful pattern in gilt *gesso*. From their size and execution, these panels probably formed part of a beautiful reredos, of a character similar to that in the cathedral, and it is most unfortunate that

only two of them have been preserved. We must, nevertheless, be thankful that so much as the remains of these two rededoses have escaped destruction. They are, as far as I am aware, the only panel paintings of the fourteenth century in East Anglia; and as undoubted examples of English work, and, in all probability, of Norwich artists, they deserve far greater attention than they have hitherto received. Had they been in Italy, they would, no doubt, long since have been published in facsimile by the Arundel or other such society. Because they are in England they are treated by painters and artists generally with a contemptuous indifference that says little for the appreciation of such beautiful examples of the decorative art of our own land."

The President said that the members were greatly obliged to Mr. St. John Hope for the minute care with which he had studied the painting from the cathedral, and for his description of it. In the next number of the society's journal a well-executed photograph of the painting would be published.

Canon Jessopp said his belief was that Mr. Hope certainly was right, and although he had during the thirty years that he had known the painting been laughed at for his opinion, he had always held that it was English work. There was not a face in the painting that was not emphatically and peculiarly English; and, moreover, he was not at all certain that the people represented would not, if they spoke any language at all, speak broad Norfolk. He was glad that the strong opinion that he had so long held was so amply confirmed by Mr. Hope. They were reminded by what they had heard that there had been a Norfolk school of painting ever since those days, and some of the specimens of that school were almost daily taking a higher position in the art world. Perhaps not three painters of the English school could be said to compare in respect to pose and colour with old Crome. He would suggest that in this day of triumph, and in this year of the Jubilee of the Queen, the society should publish the valuable catalogue that had been prepared of the Sacrist Rolls that were preserved in the cathedral, and from which very much valuable information might be obtained, and that they would not treat this as a final work, but as a continuation of that which the late Mr. Symonds had so well begun.

The President said that the matter would be considered by the committee.

The Dean said that Mr. Hope, in his paper, had, with his characteristic penetration, fastened upon one very important point, which he could not but think was as interesting as anything could be in this discussion, and that was the fact that at the date to which this production was assigned there was in existence a certain Robert Ocle, and that there was in his possession a tabula, for which he was paid, and which contained a certain history. There were two steps to be taken if they desired to vindicate the truth of the matter, and connect Ocle's position as a painter with the tabula in the cathedral. First, they must associate him with the cathedral; and secondly, they must associate him with the cathedral as a painter. If they could do that, then they had got as nearly as possible in the direction of probability of the absolute claim to truth of Mr. Hope's contention. He found

that in 1423 a Robert Ocle did certain painting work at the cathedral, for which 4s. 8d. was charged, and that in 1440 Robert Ocle was employed again in the same capacity. The angel that was lowered on certain occasions from a circular opening in the roof of the nave, nearest the rood, required—like those who had not become angels yet—a little adornment, and Robert Ocle was the man to apply it. He did not know whether these facts had come under Mr. Hope's observation, but he ventured to submit them as an item that ought not to be overlooked.

Mr. Hope replied that he had seen the entries referred to in a paper by Dr. Jessopp. He had endeavoured to find some connection of Robert Ocle with this particular painting. Not finding any entry before 1406, he did not go further; but the Dean had given him some most interesting matter, and he was much obliged to him for it.

The President asked whether the dates mentioned were not too late for Robert Ocle to have had anything to do with this particular painting.

Mr. Hope said that they heard of this person in 1406, and therefore, although the last entry respecting him was dated 1440, there was nothing to have prevented him from doing the work.

The Dean said that his object had been to connect Robert Ocle with the cathedral and with art.

The President said he had hoped to see Mr. John Lucas present that day, to give some account of certain armour that had been discovered—or, rather, re-discovered—in Hanworth Church. However, the Rev. J. W. Hoste could probably tell them something about it. He understood that the armour consisted of two helmets and a breast-plate, and that a sword had also been found in the church chest. Mr. Lucas had seen the armour, and had intended to read a paper respecting it. Sir Francis added that he had in his possession a breast-plate, upon which was a label which stated that it was given to a certain individual in 1840, by the churchwardens of the church of Palgrave, near Diss, and that it was taken from the armoury over the porch of that church. It was also stated to have been armour that was kept for the use of the parish in case of necessity. He believed that an Act was passed in some reign that every parish of a certain size should keep a certain quantity of armour, and the church was the usual depository for it. He supposed it was for use when troops were levied; or when some great lord made a progress through the county the inhabitants had to turn out and join his escort. It was said that there had also been a helmet with this particular breast plate, but this had been lost. Doubtless there were many instances in which similar armour had been found. He had been told that there was certain armour that had been taken from monuments, but there was evidence that the breast-plate to which he referred had been worn, as it bore a bullet mark, so that it was not what was known as funeral armour.

The Rev. J. W. Hoste said that there was evidence that the armour which was found at Hanworth had been worn.

Mr. St. John Hope said he believed that legislation was passed at the beginning of the seventeenth century that every parish should provide a certain quantity of armour, so that they might be able to

equip a certain number of men, according to the size of the parish. This armour was kept in the churches. At Canterbury Cathedral there was an armoury with racks constructed to hold weapons, and that rack was mentioned in the church inventories until quite late in the last century. In the cathedral church of Rochester, too, there were two or three buff coats and some old flint-locks.

Dr. Bensly observed that in the treasury of Norwich Cathedral there were five head-pieces, the probable date of which was 1625, and there were also flint-lock guns of a later date. There were also in the accounts of the Dean and Chapter entries relating to the expenditure of money for keeping up the armoury, and he gathered from this that it was necessary to keep it up, although he knew of no Act that required that such should be done. There were evidences that the head-pieces had been used, and that they were not intended for decorative purposes. Probably the Dean would allow them to be exhibited. Mr. Lucas had expressed his regret that he was unable to be present to describe the armour that had been found at Hanworth, but he hoped to have the opportunity of so doing on a future occasion.

The Rev. J. W. Hoste said that the Society of Antiquaries asked that the helmets discovered in Hanworth Church might be forwarded to London for exhibition, and when they were sent the opinion was expressed that they were of the time of the Spanish Armada, and that they were helmets of common soldiers, which made them particularly interesting. In Mr. Rye's *History of Norfolk* there were ten or a dozen pages devoted to a description of the preparations that were made in this country for defence against the Armada. In one of the helmets a part of the lining was left, and it was most important that this should be preserved. It was not leather, but was a kind of coarse canvas.

On the motion of Dr. Bensly, a vote of thanks was given to the Dean and Chapter for allowing the tabula upon which Mr. Hope's paper was founded to be exhibited in the council chamber for the inspection of the members. [We are mainly indebted for our account of the meeting to the report published in the *Norfolk Chronicle*.]

The eighth meeting of the present session of the BRITISH ARCHÆOLOGICAL ASSOCIATION was held on March 17 at the rooms in Sackville Street, Mr. C. H. Compton (vice-president) in the chair. The hon. secretary announced that it had been decided to hold the congress this year at Conway, upon the invitation of the mayor and corporation.—Mrs. Collier read a paper upon the "Church and Painted Glass at Bowness-on-Windermere," which edifice, she said, appeared not to have received as much notice from antiquaries as it deserved. The church is dedicated to St. Martin, but the actual date of its erection is not recorded. It is a very ancient structure, and some of the materials employed in its construction have been traced to Roman origin, and were probably brought from a Roman station, which is known to have been established in the neighbourhood. Like most of the churches in the Lake district, it is simple and rudimentary in construction, consisting (until the recent additions) of a nave and aisles, chancel, and a low, square em-

battled tower at the west end. The principal entrance is by a porch in the south aisle, but there is a narrow arched door at the east end of the same aisle, and a similar one at the west end of the north aisle. The east window is of late Perpendicular work, without tracery or other enrichment, and the arches, capitals and bases of the columns are equally devoid of all ornamentation, and until recently were covered with successive coats of whitewash. St. Martin's was anciently a chapelry in the parish of Kendal, some miles distant, and though a separate parish, the rector of Bowness still pays a pension of a mark (13s. 4d.) to the Vicar of Kendal in token of submission to the mother church. In the year 1864 some curious inscriptions and texts were accidentally discovered painted on the walls beneath the coats of whitewash. They consist of quotations from Robert Openshaw's Catechism, and relate to the sacraments of Baptism and the Eucharist, and belong to the age of James I. The chief feature of interest in the church is the painted glass in the east window, which was brought into prominent notice during the progress of the restoration in 1873. This glass is considered by competent authorities to date from about the year 1480, and is said to have been originally in the priory church of Cartmell, near Grange, whence it was removed to Bowness about 1523.

A second paper was read by Mr. Geo. Patrick, hon. secretary, in the absence of the author, Mr. H. Syer Cuming, upon "Mead and Mead Vessels." The author traced the origin of the beverage known as mead, or metheglin, so much appreciated by the Britannic tribes and the Teutonic nations, from the hydromel of the classic age, and brought its history down to the latter part of the last century. Pliny knew it, and called it a wine made solely of honey and water, rain-water, after being kept for five years, being best for the purpose, though some people, he says, boiled fresh rain to one-third of the quantity gathered, to which they added one-third in quantity of old honey, and kept the mixture exposed to the rays of a hot sun for forty days after the rising of the dog-star. Sometimes it was racked off in the course of ten days, and preserved in vessels tightly stopped. The vessels in which the metheglin was stored, and in which it was brought to table, were particularly described, and drawings illustrative of examples of mead cups and pots, several of which are in the author's collection, were exhibited. These vessels are reported to have been, in early ages, amongst the Celtic chieftains, of gold and silver and jewelled, as well as of glass; but those which have come down to our days are made of various woods, wrought out of single blocks of beech, oak, elm, pine, walnut, willow, sycamore, and yew, sometimes ornamented with incised lines, and some bearing dates and initials. They were called "meadars," or "methars," and the author considered that the well-known Dunvegan cup, in the Isle of Skye, was only an oaken methar of bizarre design, mounted on four silver legs, and he believed its antiquity must be brought down from the tenth century to the end of the fifteenth century. Both the papers were illustrated, and elicited much discussion.

The report of the annual meeting of the WORCESTER-SHIRE HISTORICAL SOCIETY, held at the end of Feb.

ruary, has only just reached us. The report, read by Mr. S. Southall, stated that the number of members on the list for 1895 was 271. Of these the society, during 1896, lost by death six, and by resignation five, leaving 260. On the other hand, during 1896, nine members had joined, or renewed subscriptions which had been allowed to lapse, so that the list for 1896 contained the names of 269 members. The publications decided upon for the year 1897 were: A further portion of Habington's *Survey of Worcestershire*, which would probably be completed with the issue for 1898; the remainder of the *Index of Fines*, and the remainder of the *Registrum Sede Vacante*. It was hoped that one of the publications for 1898 would be Sir Stephen Glynne's *Church Notes for Worcestershire*, the MS. of which had been kindly placed at the disposal of the society by Lord Cobham. The accounts showed a balance of £321 15s. 7d. in favour of the society, and a statement of assets and liabilities showed a surplus of assets amounting to £139 5s.—The Chairman (the Rev. Canon Porter) moved the adoption of the report, which was highly satisfactory on the whole, and the work of the society was going on very satisfactorily, the main credit being due to their excellent editor. There was a surplus of assets of £139 5s. after all the liabilities of the society were satisfied.—Mr. J. Ll. Bozward seconded, congratulating the society on its position.—Mr. F. Corbett reverted to the suggestion he had made last year as to something being done to index the enormous amount of local historical information catalogued in the printed Calendars, etc., of the Public Record Office. There were a large number of these volumes containing information of public records applying not only to Worcestershire, but to all the counties in England. They were extremely interesting, but very voluminous, and occupied a large amount of time to go through. He thought they might devote some portion of their surplus to the work of preparing an index with reference to Worcestershire, so that students of local history might refer to those documents without the labour of wading through all that related to the whole of England.—The Rev. W. M. Kingsmill supported the suggestion, adding that they might pay some efficient person to index the information that therein lay buried.—Mr. Wilson said that General Davies had suggested that the society should give help in the publication of parish histories. It would encourage local and parish historians if the society would assist in the publication of the works. It was a rather large order, because these local histories would probably vary very much in character and quality. But he sympathized with that suggestion as well as Mr. Corbett's. The great object of the society was to provide material for the future historian—the future Nash.—The suggestions were referred to the council. The report and balance-sheet were then adopted.—The Rev. J. B. Wilson proposed a vote of thanks to the society's editor, Mr. John Amphlett. Only those who knew him intimately could know the amount of time and labour which he devoted to his work, and their thanks were due to him for the great work he did for the society.—The Rev. W. M. Kingsmill seconded.—The Chairman spoke of Mr. Amphlett's excellent, cautious, and trustworthy work. It was essential for an antiquary to be a correct man.—The motion being heartily carried, Mr. John Amphlett

thanked the meeting for their kind words. He would rather have seen a different name as editor on each of the three publications for last year than the same on all, even though it was his own. He thought the society would be on a sounder basis if he were teaching others to do without him, instead of doing so much work himself. Societies such as theirs were a prominent feature of the literature of to-day. They were being founded to open the archives on all sides. A vast army of miners was at work quarrying the ore which would be turned into the current coin of the future. He deprecated the idea of including parochial histories in their publications. Their object was to provide material for such histories, not to put the history itself before the public. He invited the members to inspect the handsome bookcase in the next room, in which were stored the purchases at Sir Thomas Phillipps' sale, the nucleus of a Worcestershire historical library. He could not help thinking that to found and find a home for such a library would be a fitting county memorial of the Queen's long reign. It would be in accord with the spirit of the times; it would be permanent, and would grow from year to year, and it would be an object in which both city and county could join.—The Rev. J. R. Burton mentioned the progress of his *Bibliography of Worcestershire*, asking for patience on the part of the society, as the work was a big undertaking, and would occupy him some time. Mr. Burton acknowledged the many kind offers of assistance he had received, and that Mr. Pearson would assist in regard to the Acts of Parliament, and Mr. Wickham King and Mr. Gerald Mills in the geology. The work would take three volumes. Mr. Hyett and Mr. Bayley had done Gloucestershire, and it had taken them eight years to do their two volumes. The first volume would contain references to the county generally, the other dealing in alphabetical order with each separate parish. He hoped that a hundred years hence the library of the society would be overflowing. Mr. Burton mentioned that he had examined the wonderful collection of seventeenth-century tracts in the possession of Mr. Grainger, of Worcester, and also the largest collection he had seen of local books, in the possession of Mr. Virgo.

The forty-first annual meeting of the WORCESTER ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY was held on March 24, the Rev. A. S. Porter presiding.—The Rev. H. Kingsford read the report, which recorded that one life member had been removed by death, and that several ordinary members had resigned because of changes of residence, but the vacancies had been more than filled by the election of new members. The balance on the current account in the treasurer's hands was reduced to £3 12s. 10d. as compared with £13 16s. 9d. last year, but that diminution was to be imputed to the unusual expenditure in the promotion of a scheme for a photographic survey of Worcestershire, and other matters. The £50 on deposit at the Old Bank remained untouched. A portfolio of prints, drawings, and photographs had been presented to the society by Mr. Henry Walker, of the Old Bank, and gratefully accepted. A parchment document called "An Inquisition into the State of Church Livings in West Worcestershire" had been

presented to the society by Mr. Meslop Hill. The committee thought it would be wise to appropriate some of its funds to the promotion of a photographic survey of the county, and undertook the preliminary expenses of it, and a committee was formed to carry out the scheme. For a considerable time, however, the whole matter seemed to be in abeyance, or to have collapsed altogether. But the office of secretary, which had been filled temporarily by Mr. Duckworth, had been recently undertaken by Mr. Spofforth, and an exhibition of photographs taken in the county, and of drawings also, had been lately given at the Victoria Institute, by which it was hoped a general interest in the proposed work would be aroused and promoted. The committee would regret that their expenditure should be made to little or no purpose, and that a work of so much interest and usefulness should not be carried to a successful issue. It had for some years been customary to have an excursion only in a year when the Musical Festival of the Three Choirs was held at Worcester. In 1896, however, the committee resolved that there should be two—the first was on June 20 to Wyre, Throckmorton, Fladbury, Crophorne, and Pershore; and the second was on September 3 to Shrewsbury. In September the two hon. secretaries sent in their resignation, and a sub-committee was appointed to fill the vacancies. The Rev. J. K. Floyer had expressed his willingness to accept office. A proposal had been made more than once to arrange for a series of lectures on church architecture to be delivered at Worcester, and illustrated by examples on the spot; but the probable expense of it had prevented its being carried out. The committee had been in communication with the Library and Museum Committee of the Victoria Institute relative to having a room there for depositing the books and other possessions of the society. The Institute Committee expressed their willingness to take charge of the books, etc., on condition that they were available for reference by the general public; but deferred the consideration of the use of a room. The committee felt unable to accept those terms. The work of church building and repairing still went on, and must go on. The increase of population necessitated the putting up of new structures, and accidents, exposure to the elements, and consequent decay, necessitated the renewal of affected parts of the fabric of the old churches. Of the work accomplished in the diocese, a detailed list was given.—The Chairman moved the adoption of the report, and thought they might congratulate themselves on the fact that historical and archeological study was going on so favourably among them, not only in the good work done by that society, but also the admirable work done by the Historical Society, a daughter of their own. And they might further congratulate themselves on the fact that two Worcestershire men, Canon Gregory Smith and Mr. Willis Bund, had just published works which would considerably add to their knowledge of ancient times. They might also thank their hon. secretaries for the energy with which they had carried on the work of the society. He referred to the fact that an old member of the society, and one of the greatest historians in England, now occupied the position of Bishop of London.—The Rev. R. R. Duke, who called himself the grandfather

of the society, seconded the motion, saying it was a matter of regret that it involved the resignation of one of the hon. secretaries. He was an older member of the society than Mr. Wilson, and knew how valuable his services were.—Dr. Cameron said objections to the society's present room were that they could not always have the use of it, and that they could not keep safe custody of their books, as witness of which he produced a book which had been astray, and had been restored to him by Mr. Duckworth. If the society's books were locked up in a box, Mr. Duckworth would be ready to co-operate with him in giving access to them to the members of the society. The Victoria Institute Committee might be prevailed upon to modify their views accordingly.



An evening meeting of the FOLK-LORE SOCIETY was held on March 16, the president (Mr. Alfred Nutt) in the chair.—The secretary exhibited a "Poplady Cake," sold at Staines on New Year's Day, 1897, sent by Mr. W. P. Merrick, of Shepperton; and a photograph of a War God from the Boma District, Congo Free State, sent by Mr. E. S. Hartland.—Mr. Percy Manning exhibited a number of objects illustrating some Oxfordshire Festivals, and read a short explanatory paper. He also exhibited a divining rod for finding water, cut and used by John Mullins, of Colerne, near Chippenham, Wilts.—The secretary read a paper by Mr. R. E. Dennett on the "Death and Burial of the Fiote" (French Congo), after which Miss Mary Kingsley read a paper on the "Fetish View of the Human Soul." Miss Kingsley also exhibited the following charms, etc., used by the Fans: (1) A basket for catching human souls; (2) a horn, which, if carried by a man, renders him invisible to elephants; (3) a bian made of pineapple fibre, which prevents a man from losing his way in the forest; (4) a sacrificial knife, with blade in the shape of the beak of the hornbill, a bird much respected by the Fans; (5) a fighting knife; (6) a basket with a lid at either end, used for discovering who has bewitched a person.—In the discussion which followed, Mr. Crooke, Dr. Löwy, Dr. Gaster, Mr. Gomme, Mr. Clodd, and the president took part, and at the conclusion of the meeting a hearty vote of thanks was accorded to Miss Kingsley for her paper.



At a meeting of the GLASGOW ARCHAEOLOGICAL SOCIETY held on March 18, Professor Story, who presided, read a paper on "Two Champions of the Covenant." In the course of his remarks he said that during the persecuting years of Charles II. and James VII. the rigid Covenanting "societies" which would have nothing to do with the ministers who accepted the indulgence subscribed funds to defray the expense of sending able and zealous young men to Holland to be trained for the ministry. Among these youths was Renwick, the last martyr of the Covenant. After his execution the societies were left without any ordained minister until Thomas Lining or Linning and William Boyd, who had received ordination abroad, returned to this country. They and Alexander Shields, who had been a prisoner on the Bass, resolved to seek admission to the

National Church when it was re-established on its Presbyterian basis, after the Revolution of 1688. The General Assembly of 1690 agreed to receive their petition. Their reception was viewed with gloomy disapproval by the staunch remnant of the Covenanting, or, as they were commonly called, Cameronian societies, who felt themselves deserted by their leaders, and thus deprived of that which they regarded as essential to their religious well-being—the offices of a regular ministry. Sixteen years passed away, and the societies were still as sheep without a shepherd, when in 1706 they found a man after their own heart, around whom they could rally, and of whose services they could avail themselves. This was John Macmillan, minister of Balmaghie, in Galloway. Macmillan was a man of strong character, commanding personality, masterful will, and undoubted genius. Macmillan found a congenial spirit in George Hepburn, the occupant of the neighbouring manse of Urr. He, too, was regarded as a faithful and true witness by the societies, for though he had accepted a charge in the uncovenanted Kirk, he had, like Macmillan, denounced the oath of allegiance and employed an inexhaustible energy in testifying against the host of defections, backslidings, and carnal compliances which had defiled the national sanctuary. Dr. Story proceeded to trace the ecclesiastical career of Macmillan and Hepburn, pointing out that the latter remained in the Church and pleaded and protested and testified to his heart's content, while the former, after long and defiant retention of his place at Balmaghie, left it to become the head of the irreconcilable societies, and thus the founder of the separatist body which took the title of the "Reformed Presbyterian Church." The "Macmillanites" became a sect (the "Hebronians," as they were called) and were gradually absorbed in the general body of the peaceable and constitutional Presbyterians. Hepburn's course was obviously the wiser, but it was to a man of his temperament not the easier; and no doubt his explosive utterances and demonstrations, frequent as they were, acted in some degree as the safety-valves of the stern self-restraint which held in check his covenanting ardour. When Hepburn believed the Protestant constitution in Church and State was in danger, he drilled his male parishioners, and marched them 320 strong to Dumfries. This was in 1715, when the tidings of Mar's rising had alarmed the Borders. He girded on his claymore, unfurled his banner, and took the field like a man. The Jacobite force under Lord Kenmure, however, passed into England without stopping to meddle with Dumfries, whereupon Hepburn marched home to Urr. This was his last public demonstration. The flag was furled and laid by in the manse, whence, after a repose of 182 years, the kindness of the Rev. David Frew, the present minister, had allowed it to emerge for their inspection that evening. The material of which the flag was made was cream-coloured silk, and the legend upon it in capital letters was "For the Lord of Hosts." The flag, which is in a wonderfully good state of preservation, measures 6 feet by about 4 feet. It was examined with great interest by the members of the society. The lettering is so distinct, clear-cut, and fresh as to suggest that it must have been painted over again since the '15, but Dr. Story stated that his information negated that impres-

sion.—Mr. William George Black, on behalf of Mr. J. M. Mackinlay, F.S.A. Lond. and Scot., read a paper on "St. Kessog and his Cultus in Scotland." What St. Maelrubha was to the west coast of Ross-shire, and St. Baldred to East Lothian, St. Kessog was to the district about Loch Lomond. The saint is also known as St. Mackessog. His day in the calendar is March 10. According to one authority, he died in 520; according to another, in 560. In the latter case, he would be a contemporary of St. Kentigern. After examining the biographical details in the Aberdeen Breviary, etc., Mr. Mackinlay pointed out that Kessog was probably the same as Senan or Moshennock, named in the "Martyrology of Donegal." He was born at Cashel, in Munster, and lived partly in Ireland, but mainly in Scotland. His name was invoked by the warriors of the Lennox. He is believed to have taken up his abode on Inch-tavanach in Loch Lomond. One local tradition says that he was martyred at Bandy, near Luss, where Carn-ma-chessag—i.e., St. Kessog's Cairn—was visible in 1796. An effigy supposed to represent the saint was found in the church. According to another local tradition, St. Kessog died elsewhere, and his body was brought to Luss embalmed with sweet herbs. The tradition adds that one of these herbs took root, and gave name to the parish, *lus* being the Gaelic for "a plant." Mr. Mackinlay next referred in detail to the traces of St. Kessog's cultus in place-names, holy wells, church dedications, etc., and in the respect shown till a late period to his bell, or rather bells, for there were two. In conclusion, allusion was made to existing surnames, such as Kessack and M'Isaac, which carry our thoughts back to the sixth century, and recall the name of St. Kessog.



At a meeting of the BRADFORD ANTIQUARIAN SOCIETY, on March 19, Mr. W. Scruton read a paper on "Old Westgate." In introducing the subject, Mr. Scruton stated that Westgate was probably older than Bradford itself, and probably formed a portion of the Roman road running from Castleford to Colne. After the feudal period, Westgate became a popular residential thoroughfare, studded with quaint-looking homesteads, many-gabled, and surrounded with ample crofts, meadows, and gardens. Of this style of dwelling perhaps the only example remaining is Smithson's tobacco-shop. The Packhorse Inn, nearly adjoining, was then an important hostelry, although it has probably been more than once rebuilt, and Silsbridge Lane was a main thoroughfare on the old road to Halifax. The market was held for a long period near the bottom of Westgate, but subsequently was removed to another part of the town. Some former residents of Westgate, such as the Clarkson family, Bartlett, Brogden, Sclater, Wilson, and others, were noticed by Mr. Scruton in some detail, as were also a number of the old shopkeepers, including Robert Milligan (the first Mayor of Bradford), Peter Wells, Tommy Cure, Watson Cryer, Richard Lambert, William Maud, Richard Sedgwick, the Stanfields (father and son), Judy Barrett, and others. Several of the old hostelries, now no longer in existence, were also alluded to. The interest of the paper was much enhanced by the exhibition of a number of illustrations of old buildings

in Westgate, portraits, etc., and at the close a cordial vote of thanks to Mr. Scruton was moved by Mr. J. A. Clapham, seconded by Mr. W. Cudworth, and passed.

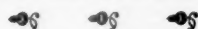


The annual meeting of the HAMPSHIRE FIELD CLUB was held on March 30 at Winchester.—Mr. B. W. Greenfield, F.S.A., was elected president for the ensuing year, and a vote of thanks was passed to the retiring president, Mr. W. Whitaker, F.R.S., for his great services to the club.—Professor Notter, of Netley, and Mr. F. Crowley, of Alton, were elected to the vacancies in the offices of vice-president.—The other officers were re-elected.—The annual report and balance-sheets were submitted and approved. These show that the club is in a flourishing condition. Its numbers are limited to 250 ordinary members, and it has a full membership. The report states that the hon. organizing secretary (Mr. T. W. Shore, F.G.S.), who has removed to Upper Tooting, London, has, at the unanimous wish of its members, undertaken to continue to discharge the duties. An excavation was made last summer on Itchinstoke Down to determine the nature of an interment there, and the report says that evidences of cremation were found, and the interment of the ashes without an urn, with the usual accompaniment of a flint layer and flint flakes. The report expresses the regret of the club at the deaths of the Rev. R. H. Clutterbuck, F.S.A., and Mr. S. J. A. Salter, F.R.S., two of its prominent members. The *Proceedings* issued since the last annual meeting include papers on "Grove Place, Nursling, and the Manor of Southwells," by B. W. Greenfield, M.A., F.S.A. (the president); "Weyhill Fair," by the late Rev. R. H. Clutterbuck, F.S.A.; "Plateau and Valley Gravels in the Isle of Wight," by G. W. Colenutt, F.G.S.; "The Priory of St. Denys," by A. H. Skelton; "The Manor of Portswood and Map of the Priory Lands of St. Denys," by the editor (Rev. G. W. Minns, LL.B., F.S.A.); "Prehistoric Races and their Remains in the old Clere Country," by T. W. Shore, F.G.S.; "Kingsclere and its Ancient Tythings," by T. W. Shore, F.G.S.; "Roman Structures at Westwood Sparsholt," by W. H. Jacob; "Wolvesey Castle in the Twelfth Century," by N. C. H. Nisbett, A.R.I.B.A.; "List of Hampshire Fungi" (concluding part), by Rev. W. L. W. Eyre; and "The Protection of Birds' Eggs," by Rev. J. E. Kelsall, M.A. The paper by Mr. N. C. H. Nisbett contains a ground-plan of the ancient castle of the Bishops of Winchester, at Wolvesey, as determined by excavations carried out by Mr. Nisbett for the club. A large framed copy of this plan has been presented by the club to the Church House, Wolvesey.—Mr. Shore brought before the club the work of the Ethnographical Survey of the United Kingdom, and it was resolved that details concerning this survey be circulated among the members, and that the club do all that is possible to advance its work. Mr. Shore also brought before the club the subject of the ancient records of episcopal estates now in the keeping of the Ecclesiastical Commissioners. Owing to the difficulty or impossibility of access to these ancient records, it is not possible to obtain such information concerning some of the places the club visits, such as customs of the manors, courts, and other local historical information, as is desirable for

the advancement of archaeology and county history.—It was unanimously resolved to make an appeal to the Ecclesiastical Commissioners on this subject.—The late president (Mr. W. Whitaker, F.R.S.) exhibited to the club one of the earliest copies of the new Geological Survey map of the country round Winchester.—The club passed a vote of thanks to the Corporation of Southampton in acknowledgment of their resolution to preserve a fourteenth-century vault, situated in Simnel Street, in that town, in an area in which an extensive demolition of buildings is about to take place under the Act for the better housing of the working classes. The Hampshire Field Club, assisted by a communication from the Society of Antiquaries, several members of the Corporation, and local antiquaries, happily succeeded in inducing the Town Council to vary the plan of a proposed new street, so as to preserve this very fine specimen of fourteenth-century domestic architecture.



At the fourth meeting of the twenty-seventh session of the SOCIETY OF BIBLICAL ARCHEOLOGY, on April 6, Sir P. Le Page Renouf (president) in the chair, a paper was read by Mr. E. J. Picher on "The Date of the Siloam Inscription," and two new members were elected. The next meeting will be held on May 4.



At the monthly meeting of the SOCIETY OF ANTIQUARIES OF NEWCASTLE-UPON-TYNE, held on March 31, the following were exhibited: By Mr. E. J. G. Browell, of East Boldon, the deer-horn-handled knife discovered near Brockley Whins. It is a very difficult matter to give the date of the knife. The only difference between it and a knife discovered in Deepdale, near Buxton, and of which there is an illustration in the *Reliquary*, is that instead of the blade being driven into the handle, that of the knife in question has been riveted at the bottom of the handle. By Mr. T. Halliday, a drawing of a number of masons' marks from Blanchland Gate Tower, compared with similar marks from other places. Among the letters read by the Secretary was one from Mr. R. G. Bolam (dated March 8, 1897), relating to the fall of the east part of Doddington castle house: "Our attempt to save the old Bastile ruin at Doddington has here, I am sorry to say, been upset by the severe storm of last week. I have not yet myself been able to see the amount of damage, but the tenants tell me that on Tuesday night last, during the height of the storm, the whole of the east end of the tower came down with a crash. Luckily this was during the night, and the farm tenant having removed his cattle from the adjoining field, no damage to life was done, but it must have left the old tower in a sadly dilapidated state; this I will see in the course of this week."—Mr. George Skilly wrote announcing the discovery of portions of the town walls at Alnwick during sewerage operations as follows: "The workmen, in making excavations for the relief sewer that goes from Hotspur's Tower in Bendgate to the junction at the east end of the castle, have unearthed some traces of masonry at a point near to the inner entrance of the gardens of his Grace the Duke of Northumberland.

These remains are most probably connected with the old town barrier that was erected in the middle of the fifteenth century. It has often been a matter of surmise whether the walls terminated at the gateways of Narrowgate and Bendgate, or whether they were carried beyond these towers. Recent explorations suggest that the latter was the case. It would appear that the barrier on reaching the tower so long associated with the name of the great northern chieftain afterwards shaped its course in a straight northerly direction until reaching a point closely adjoining the head-gardener's house, the latter being built upon an ancient road known as "Cutler's Lane," and which led to an open ford that crossed the river at a point a little to the west of Denwick Bridge. From Cutler's Lane the wall next shaped its course by the side of the private drive until reaching the fosse that encircled the south and eastern parts of the castle. In height the wall would vary from 12 to 15 feet, and these at different points would be supported by towers and buttresses. Although the undertaking was costly and took a long time to accomplish, yet when completed it would prove a formidable barrier to the foe. In addition the walls at some parts were still more strongly entrenched, and that by means of a fosse, and this would appear to have existed in Bendgate, from the gateway that still exists down to the lands now known as Barneyside. This idea is considerably strengthened, inasmuch as this stretch of ground on which the fosse was formed still contains under its surface, and this after a lapse of four centuries, much of that kind of mixture, consisting of earth and debris, which would be used in filling up the ditch after it had served its purpose. It is now an established fact that another portion of the walls extended from the gateway in Narrowgate and joined the fosse on the north side of the ancient bow bridge. Then we have evidence, by reason of recent excavations, that anterior to the erection of the present Hotspur's Tower, the ground on which it stands, together with a part of the land adjoining, was subjected to certain changes, and this was shown a few years ago, when certain alterations about the roadway were effected. At that time a portion of macadamised road was found to exist about 4 feet below the level of the present street, and this same state of things exists about 200 yards further down the street at a point just opposite the entrance to Greenwell Lane. In carrying out the recent works the greatest care has been evinced by the town surveyor, Mr. Geoffrey Wilson.—The Rev. C. E. Adamson read a "Notice of Sir Charles Brown, M.D., Physician to the King of Prussia," by his father, the Rev. E. H. Adamson, V.P.—The Rev. H. E. Savage read a paper on Mr. Micklethwaite's paper on "Saxon Architecture" in the *Archæological Journal*.—Mr. Savage next read a paper by Mr. Bates on "The Southern Boundary of Ber-nicia."



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

OUR WEIGHTS AND MEASURES. By H. J. Chaney. Cloth 8vo., pp. viii, 160. With numerous illustrations and plates. London: Eyre and Spottiswoode. Price 7s. 6d.

This is one of those books which one is always glad to meet with, showing as it does the practical value of archaeological research in matters of everyday life. Probably in few things is modern practice more at variance with that of our forefathers than in the matter of scientific accuracy of standard weights and measures. They did not possess the means which modern scientific research has placed in our hands whereby to attain to the minute accuracy which is now looked for, and which is exacted by the law. Yet we see the same anxiety to attain to the greatest possible accuracy throughout, and Mr. Chaney's careful inquiries into ancient weights and measures will receive grateful acknowledgment on the part of antiquaries. The book is primarily intended to be of practical use to local officers and traders, and the main portion of the work (which is very fully and carefully illustrated) deals with technical matters foreign to the *Antiquary*. The work is divided into six parts, which may be very briefly summarized as follows: Part I. deals with the origin of the "Imperial System"—Imperial Standards, Ancient Standards, etc.; Part II. Inspection of Trade Weights and Measures—Present Practice, Ancient Practice, Market Practice, Courts Leet, Inspection by Trade Guilds, etc.; Part III., Measurement of Land; Part IV., Electrical Standards, etc.; Part V., Metrical Measures, etc.; Part VI., Pharmaceutical Measures, the Pyx Chapel, Jewel Tower, Bankers' Weights, Sale of Bread, Corn, and Coal, respectively, Miners' Weights, Sale of Liquors, Measurement of Textile Fabrics, etc. This brief enumeration of the contents of the book will convey some idea of the archaeological and other subjects dealt with in it. Besides a number of technical illustrations, pictures are given of the ancient Stirling jug or Scotch pint; the Scotch choppin, or half-pint of 1555; the Lanark stone Troy weight of circa 1600, and other old weights and measures. If, as is probable, a second edition is eventually called for, we hope Mr. Chaney will spare a couple of pages or so for a list of the local marks used in English provincial towns prior to 1885 for the marking of weights. Such a list would be of great interest and much value to the antiquary, as it would frequently help him to identify pieces of old silver plate and other objects bearing local marks hitherto unidentified.



CHESTER: THE CATHEDRAL AND SEE. (Bell's Cathedral Series.) By Charles Hiatt. Cloth, crown 8vo., pp. 96. Price 1s. 6d.

This is the third volume issued of the new series of cathedral guide-books edited by Mr. Gleeson White

and Mr. E. F. Strange, and if it does not quite come up to the same standard of excellence as its predecessors (and we think it does not), it is none the less a capital handbook to the highly-interesting cathedral church of Chester. Chester Cathedral, as it now is, presents rather a difficult problem to the compiler of a local handbook, who, without wishing to tread on other people's corns, can hardly keep silence on the subject of "restoration." A sum exceeding £100,000 has, we believe, been spent in destroying the ancient appearance of Chester Cathedral, and making it look as much as possible as if it had been turned out wholesale from some so-called "church furnishing" manufactory. Those who, like the writer of this notice, retain a very clear recollection of the building before the mischief was begun, can only deplore the havoc which has taken place, and Mr. Hiatt's remarks on p. 22 as to so-called "restoration" are to the point. They are, we suppose, to be taken as indicating his real opinion on what has been done at Chester, and of which he does not care to say more in detail.

The remarks about the "miserere" (as the author mis-names the misericord) on p. 53 show ignorance of the subject, while Chapter V. (which deals with St. John's Church) is wrong in its attempt to claim concathedrality for that church, and in its assertion that St. Paul's, London, and Westminster Abbey, "constitute, or, rather, to be more strictly accurate, did constitute a case somewhat analogous." London and Westminster are, it is hardly necessary to say, contiguous cities, and St. Peter's, Westminster, never shared cathedrality with St. Paul's. Nor was St. John's, Chester, ever accounted a con-cathedral with Coventry or Lichfield. For a few years after the Norman Conquest the throne of the Mercian bishop was placed in St. John's, but it was soon after settled in the two churches of Coventry and Lichfield, which were jointly the cathedral churches of the diocese till the dissolution of the religious houses. A similar instance of concathedrality is to be found in the case of Bath and Wells. In Ireland the case of Dublin is well known. In France, Besançon, Sisteron, and the diocese of Couserans, with its two con-cathedrals at St. Lizier, may be mentioned; but the claim for St. John's, Chester, cannot be sustained. The Dean and Canons of St. John's, Chester, in no way shared cathedral rights with their brethren of Coventry and Lichfield. Their constitution was simply that of an ordinary collegiate chapter of secular canons.

This book, like those dealing with Canterbury and Salisbury, is supplied with a plan and a number of useful illustrations. It will be found an excellent pocket companion for any person visiting the cathedral, in spite of the two mistakes we have pointed out.



HANDBOOK TO GOTHIC ARCHITECTURE, ECCLESIASTICAL AND DOMESTIC, FOR PHOTOGRAPHERS AND OTHERS. By Thomas Perkins, M.A. Cloth 8vo., pp. 223. London: *Hazell, Watson, and Viney*. Price 3s. 6d.

This seems to be a useful little book, written as it is with the special object of enabling photographers

to use their cameras intelligently in architectural work. So much has been written on English Gothic architecture generally, and the admirable handbooks by Mr. Parker are so exhaustive, that we should have considered any attempt to add to them a work of superfluity. Mr. Perkins's book, however, bearing its special object in mind, has sufficient to justify its appearance, even if it does not add very much to our knowledge of mediæval architecture. The book originally appeared in the form of a series of papers published in the *Amateur Photographer*, and it is illustrated with a number of photographs intended to show the proper position in which various architectural objects and features should be photographed. It is divided into two parts, the first of which is devoted to church architecture, and the plan adopted is to give a general description of each architectural style, followed by a list of buildings exhibiting features of that particular style. Then, beginning with the eighth chapter, the different portions of a church are taken, as towers and spires, doorways and porches, windows, pillars and aisles, etc., all of which are freely illustrated by blocks reproduced from photographs. This seems to us very well done. The second part of the book deals with Domestic Gothic. Under this heading (and not under that of church architecture) are included monastic buildings, crosses, almshouses, etc., as well as castles, manor-houses, and other distinctly secular edifices. Four appendices are added, which deal (very cursorily, of course) with Welsh, Scotch, Irish, and Manx architecture respectively. It will be seen that this is a book which treats of mediæval architecture from an entirely new standpoint, and we have much pleasure in recommending it as a book likely to prove generally useful. It is copiously illustrated, but there is no Index!



THE CHURCH AND OTHER BELLS OF KINCARDINE-SHIRE, ETC. By F. C. EELES. With several plates. Boards, 4to., pp. 50. Aberdeen: *W. Jolly and Sons*. Price 5s.

The study of campanology in England is a fairly venerable one, but it has not hitherto found much favour north of the Tweed. This is no doubt owing to the fact that few old Scotch churches possess more than a single small bell, or, indeed, a place in which to hang more than one. In the shire of Kincardine there are, according to Mr. Eeles, only 32 bells belonging to churches of the Scotch Establishment. The Episcopal Church has 12 bells, the Roman Catholics 2, the other Presbyterian bodies (jointly) 15, while 14 other bells are recorded as being in municipal (5) or private (9) possession, giving a total for the whole shire of only 75 bells. As regards age, only one bell is set down as mediæval, two as Dutch renaissance, four as Scotch of last century, two as English of last century, two as (modern?) foreign ships' bells, and four as of doubtful age and origin, the remainder being modern. Of "collections" of bells the parish of St. Cyrus possesses three bells (one being the ringing bell, the other two disused "dead" clock bells). St. James's Episcopal Church at Stonehaven, and the Town Steeple, Stonehaven, both possess a couple of bells each. At the church one is the

bell in use, the other a disused ship's bell. At the Town Steeple one of the two bells is also disused. This list shows how meagrely supplied with bells Scotland is, if Kincardineshire may be taken, as we suppose it may, as a sample of the rest.

Of the only mediæval bell (which is a disused bell at Strachan) a photograph is given. It is a bell of rather doubtful date, quite plain, rudely fashioned, and very small (13½ inches), with a long waist, rounded shoulders, and no crown. The canons are not at right angles to one another, nor parallel in pairs. This is the single instance of a mediæval bell in Kincardineshire, but it seems that there were two others till recently at Arbuthnott, and one at Maryculter, and another at Marykirk. The Dutch bells at Kinneff and Banchory Ternon are handsome of their kind, and the Aberdeen bell at Nigg is also a good one, but for the most part the bells are of not much interest or beauty. We trust that Mr. Eeles's book may lead to more care being taken of ancient bells in Scotland for the future. The book covers a good deal of ground already well trodden in England, but which will be new to most Scotch antiquaries, and we are grateful to Mr. Eeles for the pains he has taken to make himself clear, and the subject interesting to his readers. There are several good illustrations, both of the bells themselves and of their ornamentation, and also of the bell-turrets in which they hang. We have much pleasure in warmly commending this careful and accurate book, which we hope may be succeeded by others dealing with the bells in other parts of Scotland.



RECORDS AND RECORD SEARCHING ; a Guide to the Genealogist and Topographer. By Walter Rye. Second edition, cloth, 8vo., pp. viii, 253. London: George Allen. Price 7s. 6d.

Mr. Rye's *Records and Record Searching* is too widely known and appreciated to need any recommendation in our pages. It is one of those indispensable tools without which the antiquary cannot do his work, and that is perhaps saying enough about a book already established as one of the most useful archaeological handbooks in existence. The second edition now published has been revised and augmented, and is supplied with a full and complete index. One of our contemporaries in commending the first edition spoke of the book as "most readable." This it is, and those who may not need it for practical use, but

who may wish to know something about our national records, cannot be better advised than to study Mr. Rye's work.



CHRONOLOGIES AND CALENDARS. By James C. Macdonald. Cloth, 8vo., pp. 118. London: Andrews and Co. Price 7s. 6d.

We took up this book with the idea that we probably had in it either something very abstruse and dry, or something very crazy and useless. We soon found we had neither, and that the book was full of matter, easy to read and comprehend, and withal that it was a very useful work to have at hand for reference. The subject-matter of the book renders it practically impossible to give a general idea of its contents, beyond saying that it deals clearly and concisely with the subject of chronologies, and with the different calendars now or formerly in use by various nations and peoples. It perhaps leaves the reader with the feeling that if there is nothing new under the sun, neither is there anything sure or certain either. As a small handy book on the subjects with which it deals in quite a fascinating manner, it may be recommended as a convenient *vade mecum*. The author knows his subject well, and has been able to present it in a readable and concise manner.



(Several other reviews are unavoidably held over.)

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

It would be well if those proposing to submit MSS. would first write to the Editor stating the subject and manner of treatment.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.

